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QUESTIONS AND ANSWERS. Through the Mediumship of J. Wm. Fletcher,

Assisted by Miss Emma J. Nickerson Reported for The Better Way by J. W. Powell.

occuitism from Spiritualism?"

It depends entirely upon what you understand to be the meaning of the words occultism and Spiritualism. To some minds Spiritualism is only another name for a religious belief, n which they ar : as narrow and contracted as the less liberal forms of religion. To some Modern Spiritualism, is only a change of name, but not in any sense a change of life, or mode of thought.

and the infidel and atheist, without realizing what he is doing, may follow out the same course of action.

Now, if you mean to ask if the limited Spiritualism of the past ought to be separated from occultism of the present, I answer that they have never been derstanding of the word Spiritualism is that you have of occultism, I should answer that it were possible to separate the one from the other, since they are bet than the other.

comprehend occultism in the beginning. hangers on of life, who fold their hands a great success. are by careful study of Spiritualism and dream all day long of the great made ready for the occult and the- things that they are going to do toosophic truth. Nearly all that you morrow never amount to anything. know of occultism to day has come as a They are very pleasant to listen to, but ern Spiritualism, and albeit that sometheosophy have repudiated Spiritualism, those who are forever building castles it is only in the sense that you have re- in the air are the ones who never lay Jesus and the Bible, which your more extended knowledge showed you were is a higher estate, you earnestly desire insufficient, and because they were re- a result to come, then you have prebroader thought upon the self-same sub-

We hold that occultism, theosophy manity forms a circle. Those who are beginning will stop at the first angle, and that is Spiritualism; those who are advance will stop at theosophy; those as far as I am embittered and at enmity, at occultism, and the occultist will contain within his mind all that theosophy ness of spirit exist. How can I attain

that while we are condemning the fossils in the orthodox church, we had better try and re-embody and revivify side of it. Some other people have learn-

they get communications from their many in the world to-day that are will. troubles will come equally the same. ing to pay for the Spiritualism that The husband and the wife and the they can enjoy, or that concerns them, children may not always be in accord out into the broader realm of an imper- attained the highest state of spiritual sonal belief where we shall know what growth. the law is, and where when we receive a communication we shall only perceive the application of that law. Occultism and theosophy are the very best friends they ever have been when worshipping bly have, and you can never separate one from the other.

"How is the higher development at

The higher development is attained Occultism, on the other hand, is the in several ways, first of all by the destudy of occult law that underlies sire for it, next by the effort to realize all forms of religion, and in fact ex- that desire by earnest endeavor and efpresses itself directly in and through fort. Some persons sit and wait for a determined endeavor. You may have a And how can we desire a higher estate? subject has connection with every other. If I study my own nature and I find that I am selfish, I know that unselmity with those who do not agree with me, then judge so far as I am unjust, justice and brotherly love, and kindli-

some of the fossils in the spiritualistic with this person and the other, and they in their life.

higher estate at once.

(Laughter) Sometimes by overcoming it, is the simplest thing personalism and here entered the broad- pour the oil upon the waters. In every er realm of principle, which is by far society there are storms that rise, winds per Year, strictly in advance. Two Dollars the nobler of the two. The persons who that will blow; sometimes the lightenad a Half to any Foreign Country in the simply believe in Spiritualism because ings flash and the thunders roar, and sometimes there is a severe storm. Now friends are only Spiritualists so far as those who hold their faith in the storm, they enjoy themselves, but they are not those who seek to exert a quiet influence prepared to make any sacrifices for the are the ones who are gaining a higher great truth of Spiritualism. There are growth in that society. In the home

that would not do a thing to make with each other, but the one who presome body else enjoy Spiritualism or serves the kindliest spirit and the one raise the standard of truth where all who keeps the most complete equillibthe world might see and understand it. rium and the one who is the most pa-"Would it not be better to separate That is personalism. We need to get tient and enduring, is the one who has

"How many kinds of Spiritualism are

Could you tell me, madam (addressing the president), how many Spiritualists better the next morning, and some one there are in the world? They say that there are eleven million Spiritualists; then if there are, there are eleven million different kinds of Spiritualism. For every man and every woman has a different definition for themselves, which they change every time that the wind chauges.

A thoroughly religious person will talk to you about Christian Spiritualism, got well. So you see it will be emievery form of human life; it may be mission to come to them from heaven, will roll their eyes up in devoutearnestamong the most sectarian; it may be and methinks that they will wait ness to heaven and thank God, as the among those who have no religious be- a long time before any mission ever Pharisee of old did, that he is not like lief at all. The priest may practice it comes; for those who are worthy of a other men, and declare that he believes the trumpet for praying time, it would you will find how anxious they are to Where, at the worst, we only dream of where, at the worst, we only dream of the trumpet for praying time, it would be the trumpet for praying time. by coming in accord with an occult law, mission are those who are live enough in pure, unadulterated Christian Spiritto perceive a work to be done and then ualism. Well, I could never understand to go earnestly about it. To imagine what was meant by the words Coristian season, they were having a great that God, the great ruler of the uni- Spiritualism. You may as well talk verse, is watching over the world, seek- about sweet sugar or sour vinegar, as to weeks; and the great Archbishop of ing out here and there a man or wo talk about Christian Spiritualism; for Canterbury ordered that there should all his life, and he was elected to a very man upon whom to bestow greatness, if you are a Spiritualist you contain be prayers said in all the Episcopalian small office in a very small town; and make a sad mistake. Easy as it may within yourself all that Christianity can churches for fair weather, reminding he came to make a cal, and knowing is brought into direct contact with those united, and consequently no separation seem for some persons to do certain teach and very much more, if you fully the Almighty that it was raining too is possible. But if you mean larger unforms of work, everything that has ever understand the meaning of the word spiritualism is been done in the world has been ac- Spiritualism. I have said before this, sun to shine. One poor Scotchman, to be separated from the understanding complished only through earnest and that when you try to strain your Spiritualism through the Christian sieve, you mistake when he read the order, and he genius or talent for certain kinds of will either break the sieve or lose the work. I care not how great that ability ism, one or the other. Therefore to the S, he prayed for more rain, and it all books of the same volume, one a may be, all the same it will require friend who is a Christian scientist, I rained for nearly three weeks afterlittle further removed from the alpha- long years of effort and of sacrifice to would say that you are trying to make wards. The Almighty heard the prayer son why he should go. He said, oh, fit yourself before that genius can fully the bottle respectable by the label that of the one, and the five thousand others yes; and his wife remarked that it was Thousands of people who could never be expressed. Those who are the you put on it. I do not think it will be

Then there are other persons who call themselves spiritual reformers and who effort of every person for good, is a help. take up the various phases of reform as When you pray, it is but the aspiring of people do a hobby and ride about the subsequent result of the study of mod- it all ends in wind that blows no good town upon it, declaring that their peto any one, not even to themselves. The culiar idea was Spiritualism. We have prayer, it is the combined action of times the occultists and the teachers of the says, "I am holding a position in the large that you may come back the says, "I am holding a position in the large that you may come back the says, "I am holding a position in the large that you may come back the says, "I am holding a position in the large that you may come back the large that you may come back the says, "I am holding a position in the large that you may come back that who have sprung up, and they were going to have a reform in marpudiated many of the Ideas of God, the first stone for the foundation of one riage, in temperance, in all these differon earth; but if realizing that there ent questions of the day, and their peculiar ideas were foisted upon Spiritualism, when in reality they had no I believe that every good deed is a placed by a higher, a grander and pared the soil of your own mind for it connection with the subject save as that

who if he be not interested in any phase the great triangle around which hu- in studying my own nature I find that and desirous that other persons should I am unjust, I am bitter, I am at en- be if it seems best to them. The broad canopy of Spiritualism covers all people, and all embodiments of truth, no matter workshop.

We should say, then, that there are brand is the one that satisfies your "Of what value is prayer?"

have been listening to that one rap; Such are trying to make an excuse for prayers they make. I heard of a woman tions of its soul, trying dimly to comthey have never learned anything out- downright laziness, and they call it sen- once who made a loaf of bread and for- prehend that which will ever be incomgot to put any yeast in it, and she prehensible, trying to fathom the fath- biliments of the earth; they are deed that their friends could communi there isn't much difference between the prayed for the bread to rise, but the only omless distance between its life and the cate with them, and aside from the en- two words, I admit. But really, if you thing that rose was the prayer. The infinite life, and to lift its soul from its haps, the last apparel that they wore joyment of the pleasure of their return, perceive a misfortune that you have bread was very heavy. Some persons downcast, down trodden state into the they have learned nothing of the great within yourself the power to overcome, seeing what they ought to do them- clear and perfect light of the eternal scope and breadth of the subject of Spir- you will attain the higher development selves, pray to God to do the work for truth. You will laugh at children's idea them speaking of spirits who are unthem; they say "Oh Lord; feed the of God, but somehow, as I study men Now, then, those who are in theoso- in all the wide world. You may grow hungry, clothe the naked, and cover the and children, I think the earnest faith phy and occultism are outside of mere in a society by always being the one to homeless and forsaken," when at their and truth of the children is a far more own table they wouldn't admit a single beautiful faith than that which the latone that was hungry, they wouldn't di- ter time has evolved. In men we find vide their well-supplied stock of raiment a fear of God; in children we find that with a single shivering child out in the trust in a heavenly father. Go back to cold street, and so far as giving shelter, the sweet days of childhood as Jesus so they couldn't think of such a thing. I beautifully said "Except as ye become hold that when a man asks God to do as children, ye cannot enter the kingwhat he is not willing to do himself, he dom;" for children trust, children asinsults God in offering prayer of that pire, children believe in the future. It kind. The only time that we can ever is only those whose minds are warped earnestly pray God to help us, is when by superstition and dwarfed by igno- life will be as real to you as the earth we are doing our very best to help our- rance, that know no future and that life. Sleep, that which is called nature's selves; the only time that we can really turn with fear and trembling from the ask God to help the poor and the hungry supreme power that they call God. We ture weary and worn rests awhile, is so and the unfortunate is when we are believe that it were well that every one giving what strength we can to help of you pass some time in each day in them and find that it is all insufficient. voicing the aspirations of your own But some of our religious brothers soul and in trying to lessen the distance significance. have strange ideas in regard to prayer. between the now and that eternal future. We remember that when President Garfield lay dying, that the word went

forth to pray for him. He was a little asked the doctor what he thought had helped him. The doctor said, well we gave him an extra dose of whisky last night and he seems stronger in consequence of it. Don't you think the prayer helped him? Oh, not a bit.

Mr. Talmage, who knows everything, declares that if they had begun to pray sooner, President Garfield would have nently necessary for you to know the them in some office, (where, we regret especial time when and when not to to say, many of them arrive at in these pray. If the angel Gabriel could sound strange days of political power,) and To dwell as only in the angels' sight. save you a vast amount of trouble.

In Scotland and in England, on one amount of rain. It rained for many somewhat blind and foolish, made a thought he was to pray for more rain. to nothing.

Well, now, our idee is this, that the the spirit seeking for grander and for better things. When you unite in sending out a thought-wave that grad- city now." My medium looked in surually produces the desired result.

Do I believe in prayer? Yes; I be lieve in the earnest concentration of the highest purpose in every man's soul. prayer to heaven, that every loving The all round Spiritualist is a person hand-shake is in itself the result of your and Spiritualism are the three angles of fishness must be a higher condition. If of reform himself is perfectly willing by blessing another you truly and earnestly pray to heaven.

> In your few moments of silent whether they are found in the palace, in your pleasant evenings when we are so of you seeking to help you in I often hear people say that they are heart and allows every other man and your thought, you would then real-

the Post-Office, Cincinnati, Ohio, as table, and for the last fifty years they fortunate; because they are so sensitive. the people who pray and the kind of mother's knee, to express the aspiration than the authority with which it is

"How do advanced spirits appear to those not so fully advanced? Are they in brighter raiments, etc?

Yes, the more advanced the spirit, the less defined, the less limited and the less personal does that spirit appear.

I cannot make the illustration more complete than by contrasting different grades of people on the earth. You take a small man in a large place and you find that he is over anxious to attract everybody's attention to himself. You take some of these men with a small amount of education and place impress everybody with the fact that Where, at the worst, we only dream of sin,18 they are in that position.

I remember one time that we knew a man in connection with our medium who had been quite an ignorant man brother here on the right is possessed that he would appreciate a favor, I took | whom he knew on earth and who are make the visit pleasant for him; so I told him that I thought that it would If perchance you hold some token in be very pleasant for him to remain all your hand of a loved one gone before night, he and his wife. And he said whose name is in your mind, and you no, he couldn't, that he had to go home. fall asleep, it will form a missing link Well, we said, we couldn't see any reawho prayed seemed to have amounted very necessary that he should go. Can't you as a spirit see? We said no, we couldn't see any reason why he should go. Shortly after our medium awoke and said, you had better stay; I alive. It will bye-and-bye be the kind, would be pleased to entertain you. And sweet mother that will take your tired he said no; I don't suppose you have spirit from the noise and jargon of the heard? No. You have not? No. "Well," prise, and he said, "What position?" cares of life. (Applause) May heaven "Well," he replied, "I was elected yesterday on the Health Department, and it would not do for me to be away over

Well, the city required apparently the work of the health officer; but somehow to him there had never been such an office before, and the man who was to be inaugurated on Monday was not half as important in his own eyes as was this man in this large place.

Now, the more undeveloped a person thought, when you meet together on is, the larger he appears in his own eyes, and usually the smaller to everywho are still more advanced will stop so far am I away from that state where the church, in the university or in the frequently present with you, when you body else. The larger a person is in have concentrated your mind with the spirit, the less they think they are, bedesire of sending out help and strength, cause the more they see it is possible for and all that Modern Spiritualism can the higher estate? By leaving unsaid as many different kinds of Spiritualism and peace and comfort to others, if you them to become. Exactly so in the spirthe bitter word, by leaving undone the as there are persons to believe it; but could only see the band of invisible itual world. You will find spirits com-I regret to say, from close observation, unkind act; then I have arrived to a that the great and universally accepted spirits that are bending above each one ing and giving high-sounding names to very weak-sounding phrases. The more advanced the spirit, the more effort to so sensitive that they cannot mix up woman to do what seems best to them ize something of the efficacy and the keep the name entirely in abeyance, beauty of prayer. I cannot think of a and therefore you will find spirits, who. thorns beneath your feet. Life is too more beautiful picture than to see a giving no particular name, allowing short to burden the spirit with unpleas ranks. Some persons years ago believed cannot go and talk to people, nor go that spirits could produce a rap on the among the poor or look after the un-

said. We have spirits of low degree and they are clothed upon in all the bacribed by mediums as wearing, perupon earth; but as you find your fine clairvoyants, you will continually hear folded, who shine with light. They say, I see beautiful flowers, a clear light and now a beautiful face, etc., etc., showing that form amounts to but little, but that to the lower spirits the higher spirits seem like the shining sun, like a beautiful star, like a wave of spiritual light. Sometimes it is so bright that we are not able to see it in its entirety,

"What of dreams?"

Dreams have far more significance than many of you may understand. The time will come when the dream sweet restorer, the realm where all namisunderstood at the present time that people allow many valuable experiences to pass by without taking in their full

We should say that nearly every instance when you are asleep, your spirit is outside of your body, and that some persons possess, to a marvelous degree, the power of traveling when they are asleep, going from one point to another, visiting different places on the earth, and in many cases entering the spirit world. As you become more spiritual you will be able to enter the spirit world while your body sleeps, and hold conversation and excuange experiences with those whom you have formerly called dead. John G. Saxe thus speaks;

'Tis sweet to leave the world awhile For the soft visions of the gentle night; And, free from earthly care and guile,

Now, to make our answer applicable to the que-tion we would say that our of that power to enter the spiritual world, and that he in that condition tivated to a great degree, if he so wills, between you and them; and if you were to practice this for a little while, you would be surprised to see how near they would come to you and how near you would appear to be to them.

Sleep is the other side of life; it is the living death; you are dead and yet earth to rest and visit awhile with the better prepared to meet the duties and bless, and protect and keep you all.

FIDELITY.

Sick lady (to Bridget, with cards)-Didn't I instruct you to say, Bridget, to anyone that called that I was too ill to

Bridget-Yis; but shure, mum, I forgot hit intirely; an', oh, mum, they do have such beautiful fall suits on.

Sick Lady (rousing herself) -- You may say to the ladies, Bridget, that I will be down at once.—N. Y. Sun.

Leave the dead past alone in its sepulchre. Why chain the living to the dead-why tread forever its dismal vaults, feasting the soul on its cruel and bitter memories. If a friend has wronged you, forget it; if suffering has been your lot-if misfortune and disappointment have shadowed your life-let it all go. Bury your ills, and resurrect your joys. Gather the lilies and roses wherever you

(Re Written by Request.) Expressly Written for The Better Way. PART SECOND.

> CHAPTER XIII. MRS. MULBERRY FLYNN.

There is a small house in the sacred precincts of Hyde Park-eminently fashionable-and correct so far as location is concerned, which has indeed quite a history of its own. Not however the graces of her sex were combined; nor yet even, a sensible explanation.

for nothing the strange occult and mein that line, and it was not remarkable was always of that absurd wit that would here have been amusing and herself directly, but often reported how that when the Prince of Wales was ill she held special prayers for his recovery, and that there was not less than seventyseven spirits around his bed, pouring balm upon his overheated brain. And she appeared to believe that she had been the soul preserver of his life. She was not in favor of occultism but was a Spiritist, which word she used in strong contrast with Spiritualism, in which she found no sympathy. She explained still holds to the church as the only means of salvation, but the other has the diptheria of a malignant type, and equality and individual responsibility that makes one "feel quite uncomforta ble." The class feeling or caste, so rampant in all parts of Europe is

would be received with disfavor. world fairly well; that is the London cure our little girl. We said would not world. Her small gray eyes took in the send Gertie to Ann Arbor until we first situation thoroughly. She knew that counseled the humbug at Maquoketa, Iowa, We wrote to Dr. Dobson, he anshe could not compete on the old lines; she could not compete on the old lines; swering immediately; he calling her that she had nothing to offer but what disease a fearful case of St. Vitus dance. others could give with a far more lavish hand, and therefore she boldly cultivated everybody of exceptional powers; from her dearest friend, the Duchess Du Mar, urging her to remember her Terre. She had included that lady him if he would not call on us, for we

endless amount of paste diamonds and artificial flowers, while the cap which surmounted her head was a confusion of bows and lace perfectly bewildering to look at. She smiled all the time a your letters.

All by her getting well it has been the means of many more of this town sending to him and getting cured. If you have any doubts of the above facts, write to us or any responsible person of this place, and we will willingly answer your letters.

J. C. KIMMEL. brief sort of a smile that threw her face into a thousand wrinkles and made her look more like a corpse called back to life than anything else. Yet with all this she was a pleasant hostess, and had a kindly way of overlooking any little social indiscretion of which her guests indiscretion of which her guests was a pleasant hostess, and had a kindly way of overlooking any little social indiscretion of which her guests was a pleasant hostess, and had a kindly way of overlooking any little social indiscretion of which her guests

A PROMISE TO THE DEAD. might have been guilty. There were, Reported for The Better Way. Lady Augusta Caramell was announced and at once advanced, took Mrs. Mulberry Flynn by the hand and the ladies kissed each other most cordially.

"My dear, so good of you to ask me," exclaimed the Lady Augusta.

"My dear, so good of you to come," was the response. Lady Augusta was very beautiful

from its elegance, nor from any interior the wife of an earl's son; rich, flattered, adornment; but rather form the num- honored; she was everywhere a wel berless associations that cluster around come guest and received with great the many gatherings that have from bonor and attention. But somehow time to time centered there when she had sickened of all these honors, under an invitation to dinner, was also and had taken up Modern Spiritualism, some stupendous phenomena, for which who, while they dared not oppose, could To this house, in season and out of not infrequently her carrage would be season, the wit, beauty and nobility seen miles away from Belgravia, stand even of London were want to repair, ing for hours before some house in an not for the dinner, however, but for unfashionable neighborhood, much to professor in some Scotch university, and | made society, and if people were impoupon a small income to live in the best tinguished company convened. She then Mrs. Mulberry Flynn was a fairly Europe, and who has never had a elever woman, and she knew the Lon- rival in dark seances. While she was don world and its many peculiarities. scanning the company for his face and She was past seventy, thin and ugly recognizing her friends, he was adwith a little weazened face and small mitted. She greeted him with a most while the spirit man goes where he will eyes, but she had a sister in Scotland winning smile, showing plainly that and gathers up the experiences neceswho held a left-handed title, and at her whatever the outside world may think of sary for the rounding out and building

> to make them welcome. Mr. Charles only bowed good nainfatuation with Lady Augusta, and to be cut out by a fellow like Mr. Charles, ing them both chatting together in the same interested manner during the whole dinner.

(TO BE CONTINUED.)

"They come to comfort those who mourn, And wipe away their tears. To bind up hearts with anguish torn,

And bapish all their fears.' -From Dr. Clarke's Anniversary Poem.

A Miracle-Dr. Dobson Again.

If the following cure had been performed in Bible times, It certainly would the difference by saying, a Spiritist is have been called a miracle. We will to the inconsistencies of the Reverend no accepts the phenomena but leave the father and mother of the little girl to tell the story.

Our little girl, twelve years, old bad devised a religion of its own out of the it left her in such a state that it affected that in the next he denied everything. demonstrations, which places all people her mind and spine, and she was in on a level, and inculcates theories of such a condition she could not talk, equality and individual responsibility walk or feed herself. She was continually in motion; her hands, head and limbs could not be kept still for a moment. We en ployed the best physicians and they could not do anything to relieve her and advised us to send her to the reason why, probably, that any form of religion that elevates character and life above wealth and position, came to our house and gave us one of Dr. A. B. Dobson's circulars stating M s. Mulberry Flynn understood the he had cured her and believed he could We lost no time in sending for his socalled spiritual remedies, and in two weeks after she commenced taking them vated everybody of exceptional powers; she was perfectly well and we soon sent invited them to her house; welcomed her to school. This naturally created an them to her table for the sake of draw. excitement, and the sick flocked to us, ing others there, when curiosity might get the better of their judgment. Therefore, she had decided to give the second of their judgment. Therefore she bad decided to give one more dinner, and having received a note from her dearest friend, the Duchess

We heard Dr. Dobson was going to newly made acquaintance, Madame Le visit Jackson, and we wrote and asked among to-night's guests; whose coming she was awaiting in her cosy little drawing-room.

did so much want to see the life of our little pet. He said he would. We procured the best suite of rooms at the Donnelly House, did so much want to see the man who The company had begun to arrive already, and were, as usual, from the best society—mostly people in the highest ranks,—people who are accustomed time of his stay. Over one hundred time of his stay. to always dine out when they do not took his treatment. Our little Gertie entertain themselves. Mrs. Mulberry
Flynn greeted them all with great effusiveness, and a continual straightening of her somewhat bent figure which she really intended to pass for dignity. She was dressed in black lace, very low necked, without sleeves and wore and means of many more of this town send.

J. C. KIMMEL. MARY KIMMEL.

perhaps, a dozen or more present when Cincinnati Society of Union Spirit-

Synopsis of Answers to Questions by Mrs. Helen -tuart Richings, Sunday Morning. March 24, 1889.

The morning lecture was replete with wit and eloquence and the audience showed their appreciation by frequent interruptions with applause. One of the questions asked was in regard to the so-called expose at the Odeon. As the she was of the fair type, in whom all same topic was made the subject of the evening lecture, and is treated quite fully in the editorial columns of this issue we omit extended notice of the remarks, only saying that the neatness with which the reverends were disposed of would be difficult to excel.

If a man is born an idiot, lives an the opportunity afforded of witnessing much to the surprise of all her friends, idiot, and dies an idiot, does his spirit develop beyond that condition or does science has not as yet coined a name, not consistently endure her actions. She it remain the same? The man who is would go anywhere to see a seance, and born an idiot is not born an idiot. That of the best of our inspirational mediums. is an Irishism, a bull; but the truth is the real man is not an idiot but only expressing himself through an imperfect ciety of Union Spiritualists for the presorganization. The outward brain is that ent. Mrs. Richings has endeared herself these wonders that were the after-math | the disgust of her coachman, while she | which is imperfect or idiotic and the of an evening at Mrs. Mulberry Flynn's. would be enjoying herself in holding soul can not express itself in a perfect ning ways, no less than by the eloquence, The hostess had lived here for many communication with the unseen. She manner through an imperfect instruyears, her husband had once been a cared nothing for public opinion. She ment any more than a musician can ings have been excellent and in fact re produce harmony from a piano that is had written one or two books upon lite enough to oppose her view or her out of tune. Great a musician as was mesmerism, which, being quite clever enjoyment of them, she dropped them Rubinstein, he could never have profor the time, are now read with interest. at once and they were seen no more at duced the melodies he did, if he had of all. Long since he has passed over into the her drawing-rooms, where, when her been compelled to perform upon an unland of silence, and his widow managed lord and master was away, many a dis- tuned instrument. Just so with the spirit man. Give him an imperfect quarter of the town, and to hang on to had come to-night to see her favorite brain, made so by causes lying far back the skirts of the best society. It took medium, Mr. Charles, whose name is perhaps in his ancestry, and he can no end of work to accomplish this; but known to almost every Spiritualist in not express himself as his more fortunate brothers.

The spirit does not sleep during the hours of night. It is the body that lies inactive during the hours of sleep; death she would become Lady Mul- these "peculiar people" who find a way up of his individuality. We can easily berry; add to this that her home was in into the charmed circle, that those who conceive that if this is true, that the the right quarter and that you could see receive them go much out of their way chains must be galling to the spirit man when he returns to the idiotic diumistic demoustrations of the people turedly to the people, and they all went body. So the spirit when at last set free down to dinner, Lady Augusta manag- is by no means idiotic. This being true, that her home was well filled, and that ing to take the arm of the medium. the spirit man has retained his indishe, in the presence of her guests, dreamed that she was a really great personage. There was an uncanny in-fluence about her, and her conversation est in this subject because of her strange to an argument as to the truth or untruth of re-incarnation, if it be true, we was really too, too utterly bad form; he see by what has been said that the soul ridiculous but for the sincerity of her had however to bear it as best he could has not lost its individuality by absence tone. She claimed very little power for and to have the satisfaction of watch- from the body and subsequent return. One of the objections raised by the opponents of re-incarnation was that the soul would lose its individuality if having gone out of the world as John Smith it came back as Tom Jones. We don't see how the change of name would af-

fect the individuality of soul any more

than changing the name by marriage.

The lecturer now took up the tract issued by the Rev. Chauncey Giles, entitled, "The New Church and Spiritism." Mrs. Richings paid her respects gentleman in no uncertain manner showing that in one paragraph he admitted all that Spiritualists claim, and Mr. Giles said that one effect of the Spiritist movement had been to bring the heavenly world nearer to man and prove it to be as substantial a realm as this. Then in the next breath he wants to know what good it had done, meaning Spiritualism. The speaker went on to show that while all the religions had something of truth within them, yet no one form had the exclusive right to claim that it had the only way of life. There could be no doubt that Emmanuel Swedenborg was a great one. seer, and had seen the spiritual world as be described it, but that view was colored largely by the education and life of those times, and when he claimed especial favor from the Almighty, having seen him and held private conversation with him, we don't believe him. Revelation did not end with Jesus, and

"We count this day the forty-first In Time's fleet yearly lapse,

Through strange mysterious raps." -From Dr. Clarke's Anniversary Poem

Boston Notes.

Since light from heaven on mortals burst

Mr.J.Wm.Fletcher will lecture in Barke ley
Hall, Boston, Sunday afternoon, March 31st
glving his great illustrated lecture. He de
liveres it in Providence, R. L. the same night
Will also speak in Brooklyn, New York
Will also speak in Brooklyn, New York
April 7th, Adelphi Hall, New York City
April 10th, Philadelphia, April 11th. Wil
speak in Norwich, Conn., April 21st and 28th
Providence, durit g May. Address 8 Beacon
street Boston.

The Banner of Light says: "Mutual admiration tactics are not so fashionable as they were a few years ago. The Independent Club seems to have knocked them out. This significant of genuine progress, as by is significant of genuine progress, as by-poerisy in any direction is to be deplored."

UNADILLA FORKS, N. Y., Jan. 24, 1887. CHICAGO MAGNETIC SHIELD CO-1 received your insoles last week and am very much cleased with them. Think they are excel-Yours truly, BAMUEL CLARKE.

Passing through Covington our reporter was startled by an usual clamor of youthful voices, exchanging epithets of an unsalutly nature. The beiligerents were of the sable-bued complexion, and were garments rather the worse for wear, but which nevertheless the worse for wear, but which nevertheless concealed a life protector, as the denouement proved. One of the belligerents felt an uncontrolable desire to collar the other, and drew near for that purpose, but the defensive was on the alert, and in the next moment drew fourth from under his tattered garment a weapon, which, as it flashed in the air, proved itself to be an old-razor-strop.

From Our Reporter's Note Book. Cincinnati Brevities.

Remember the musical and literary entertainment at the Hall, Wednesday evening, April 10. Admission, 25 cents.

The Forty-first Anniversary of Modern Spiritualism will be celebrated in a royal good style, by the Union Society of Spiritnalists. Come and enjoy yourself.

To the musical portion of the services at G. A. R. Hall to morrow, a cornet will be added, in consequence of which the program could not be decided upon in time for publication. We are informed, however, that a rich treat may be expected.

The speaker for the month of April is not a stranger to the people of Cinncinati, who will have the pleasure of listening once more to that charming and eloquent lec turer and improvisatrice, Miss Jennie B. Hagan. Every one should avail themselves of this opportunity of hearing one

To-morrow (Sunday) closes Mrs. Helen Stuart-Richings engagement with the Soto the people here by her sweet and winwit, and logic of her lectures. The readmarkable when we remember that she has not been in good health during her stay. She takes with her the best wisher

Reviews.

"Church and State," The Bible in the public schools, the new "American" Party. A criticism by "Jefferson." H. L. Green, publisher, Buffalo, N. Y. Prices, single numbers, 10 cents, five numbers, 30 cents, ten numbers, 50 cents; twenty-five num bers and over, 4 cents each.

"Signs of the Times." From the standpoint of a scientist. An address delivered ELOCUTION AND SHORT-HAND. at the First Methodist Church of Chicago, April 26, 1888, under the auspices of the Western Society for Psychical Research. By Prof. Elliott Coues, M. D., member of the National Academy of Sciences. Issued by the Religio-Philosophical Publishing House, Chicago, Ill. Price, 15 cents.

"Spiritual Evidences," by Frank Sweet; containing authentic account of various spiritual manifestations. Price, 25 cents. F. Sweet, publisher, Kirksville, Missouri -As a book to put into the hands of one whom you desire to convert or interest in our cause, it is just the thing. It is com piled from newspaper extracts and personal experience, and care taken to make the selection judicious, closing with references to the B.ble, and testimony of the world's poets.

The Freethinkers' Magazine for April contains a full-page steel-plate portrait of Dr. R. B. Westbrook, President of the American Secular Union, a good likeness of J. J. McCabe, and full biographical sketches of each. The "contents" are very valuable. It includes "Respiration," by Prof. Herman Ohlsen. "The Logic of a Miracle," by L. K. Washburn, "Did Bacon Compose the Shakespeare Poetry," by J I. McCabe, "The Dealth Penalty," by A. Schell, a poem "To Giordano Bruno," and much other sale at this office. Price 20 cents.

We received a copy of the Shaker manifesto-whether to be reviewed or to teach us its doctrine we are loss to know -for which we cordially thank our unknown friend. We find it a worse jumble than the Christian Bible, and in which the spirit of arrogance is even more glaring from the fact that it was dictated in modern times. While saying this, however, we have all due respect for those who follow its teachings; for man may be honest in any belief if he only lives up to the good that is in it. It is the intention that will finally take us to heaven or hellnot the belief, though it be an erroneous

The readers of THE BETTER WAY, who are interested in that which is progressing in the right direction, will find Pomeroy's ADVANCE THOUGHT, by the well-known, independent, original and progressive thinker and writer, Mark M. Pomeroy, of No. 234 Broadway, New York, at one dollar per year, to be one of the most interesting publications they can possibly bring into their families. It is a publication circulating in thousands of the post office districts of the United States. It is just, truthful to all, fearless of consequences, and filled with a great variety of very interesting matter, so that, it is a loved, a wanted and a welcomed visitor in thousands of families, as it should be in thousands more, simply for the good it is doing and the help it is to those who are encouraging their thought to run on ahead of the material things of earth, and the ones that materialists content themselves per year for this meritorious publication should take it, and those who cannot should ot least send ten cents for sample copy.

Our English Agency.

NOTICE TO OUR ENGLISH PATRONS. Mr. H. A. Kersey, of the Progressive Litera-Tyne, England, will act as agent for the BET TER WAY during the absence from England of J. J. Morse, in whose stead he is conduct-ing above business. Parties wishing to subscribe can do so by addressing Mr. Kersey as above. The rate being eleven shillings per year, postage free

WAY PUBLISHING COMPANY.

Dr. Dobson. Our readers should not fail ito peruse Dr

Dobson's notice on eighth page. Dr. Dob-son's reputation as a magnetic healer and diagnoser of diseases has been upheld by his success in correct delineation, and thus the confidence reposed by many Spiritualists.

G. W. K .- Very acceptable indeed, and will be used as soon as the present one runs out. All Spiritualists attending the forty-first anniversary should patronize Bro. C Martin, proprietor of the Centennial Res taurant, 208 Vine street, where they will find good home cooking, and the best the market affords, at the lowest possible cost. Give him a call. See his advertise ment on 8th page.

DR. A. W. S. ROTHERMEL, of Brooklyn New York, the noted medium, will give i medical examination and one lot of medicine free to all who subscribe for THE BETTER WAY for one year, Subscription price \$2.00. Send a lock of hair or some article of clothing worn by the person, and address him in care of the Way Publishing Co., Cincinnati, and receive a diagnosis and medicine FREE

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plenty of room for progress.

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VOLUME 4.

CINCINNATI, SATURDAY, APRIL 6, 1889.

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THE BETTER WAY.

ISSUED EVERY SATURDAY.

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M. G. YOUMANS, President. I. S. MCCRACKEN, Treasurer. C. C. STOWELL, Secretary.

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PUBLIC SEANCE

By the Independent Club, Berkeley Hall, Boston, Friday, March 1, 1889.

QUESTIONS AND ANSWERS.

Through the Mediumship of J. Wm. Fletcher, Assisted by Miss Emma J. Nickerson

Reported for The Better Way by J. W. Powell. "Would it not be better to separate

occultism from Spiritualism? It depends entirely upon what you understand to be the meaning of the words occultism and Spiritualism. To some minds Spiritualism is only another name for a religious bellef, in which they ar as narrow and contracted as they ever have been when worshipping the less liberal forms of religion. To some Modern Spiritualism, is only a change of name, but not in any sense a change of life, or mode of thought.

Occultism, on the other hand, is the out the same course of action.

Now, if you mean to ask if the limitbet than the other.

at occultism, and the occultist will con- justice and brotherly love, and kindli- workshop. tain within his mind all that theosophy ness of spirit exist. How can I attain

that while we are condemning the fos- higher estate at once. sils in the orthodox church, we had bet-

side of it. Some other people have learnscope and breadth of the subject of Spir-

er realm of principle, which is by far they get communications from their friends are only Spiritualists so far as great truth of Spiritualism. There are that would not do a thing to make sonal belief where we shall know what growth. the law is, and where when we receive a communication we shall only perceive the application of that law. Occultism and theosophy are the very best friends that impersonal Spiritualism can possione from the other.

"How is the higher development at

study of occult law that underlies sire for it, next by the effort to realize all forms of religion, and in fact ex- that desire by earnest endeavor and efcomprehend occultism in the beginning. hangers on of life, who fold their hands a great success. are by careful study of Spiritualism and dream all day long of the great Then there are other persons who call broader thought upon the self-same sub- And how can we desire a higher estate? subject has connection with every other.

ter try and re-embody and revivily so sensitive that they cannot mix up woman to do what seems best to them ize something of the efficacy and the keep the name entirely in abeyance, some of the fossils in the spiritualistic with this person and the other, and they in their life. ranks. Some persons years ago believed cannot go and talk to people, nor go that spirits could produce a rap on the among the poor or look after the un-

have been listening to that one rap; Such are trying to make an excuse for prayers they make. I heard of a woman tions of its soul, trying dimly to comsitiveness. (Laughter) Sometimes Now, then, those who are in theoso- in all the wide world. You may grow personalism and here entered the broad- pour the oil upon the waters. In every society there are storms that rise, winds the nobler of the two. The persons who that will blow; sometimes the lightenand a Half to any Foreign Country in the simply believe in Spiritualism because ings flash and the thunders roar, and sometimes there is a severe storm. Now those who hold their faith in the storm. they enjoy themselves, but they are not | those who seek to exert a quiet influence prepared to make any sacrifices for the are the ones who are gaining a higher growth in that society. In the home many in the world to-day that are will. troubles will come equally the same. ing to pay for the Spiritualism that The husband and the wife and the they can enjoy, or that concerns them, children may not always be in accord with each other, but the one who presome body else enjoy Spiritualism or serves the kindliest spirit and the one raise the standard of truth where all who keeps the most complete equillibthe world might see and understand it, rium and the one who is the most pa-That is personalism. We need to get tient and enduring, is the one who has out into the broader realm of an imper- attained the highest state of spiritual

"How many kinds of Spiritualism are

Could you tell me, madam (addressing there are in the world? They say that bly have, and you can never separate there are eleven million Spiritualists; helped him. The doctor said, well we then if there are, there are eleven million different kinds of Spiritualism. For every man and every woman has The higher development is attained a different definition for themselves, in several ways, first of all by the de | which they change every time that the wind chauges.

A thoroughly religious person will presses itself directly in and through fort. Some persons sit and wait for a talk to you about Christian Spiritualism, got well. So you see it will be emievery form of human life; it may be mission to come to them from heaven, will roll their eyes up in devoutearnestamong the most sectarian; it may be and methinks that they will wait ness to heaven and thank God, as the by coming in accord with an occult law, mission are those who are live enough in pure, unadulterated Christian Spiritand the infidel and atheist, without to perceive a work to be done and then ualism. Well, I could never understand realizing what he is doing, may follow to go earnestly about it. To imagine what was meant by the words Coristian that God, the great ruler of the uni- Spiritualism. You may as well talk amount of rain. It rained for many verse, is watching over the world, seek. about sweet sugar or sour vinegar, as to weeks; and the great Archbishop of ed Spiritualism of the past ought to be ing out here and there a man or wo talk about Christian Spiritualism; for Canterbury ordered that there should separated from occultism of the present, man upon whom to bestow greatness, if you are a Spiritualist you contain be prayers said in all the Episcopalian I answer that they have never been make a sad mistake. Easy as it may within yourself all that Christianity can churches for fair weather, reminding united, and consequently no separation seem for some persons to do certain teach and very much more, if you fully the Almighty that it was raining too to be separated from the understanding complished only through earnest and that when you try to strain your Spiritthat you have of occultism, I should andetermined endeavor. You may have a ualism through the Christian sieve, you mistake when he read the order, and he swer that it were possible to separate genius or talent for certain kinds of will either break the sieve or lose the thought he was to pray for more rain. the one from the other, since they are work. I care not how great that ability ism, one or the other. Therefore to the So he prayed for more rain, and it all books of the same volume, one a may be, all the same it will require friend who is a Christian scientist, I rained for nearly three weeks afterlittle further removed from the alpha- long years of effort and of sacrifice to would say that you are trying to make wards. The Almighty heard the prayer fit yourself before that genius can fully the bottle respectable by the label that of the one, and the five thousand others yes; and his wife remarked that it was Thousands of people who could never be expressed. Those who are the you put on it. I do not think it will be

made ready for the occult and theosophic truth. Nearly all that you morrow never amount to anything. take up the various phases of reform as know of occultism to day has come as a They are very pleasant to listen to, but people do a hobby and ride about the subsequent result of the study of mod- it all ends in wind that blows no good town upon it, declaring that their pe- better things. When you unite in ern Spiritualism, and alteit that some- to any one, not even to themselves. The culiar idea was Spiritualism. We have prayer, it is the combined action of times the occultists and the teachers of the says, "I am holding a position in the theosophy have repudiated Spiritualism." I am holding a position in the he says, "I am holding a position in the head of the head theosophy have repudiated Spiritualism, those who are forever building castles that who have sprung up, and they it is only in the sense that you have re- in the air are the ones who never lay were going to have a reform in mar- ually produces the desired result. pudiated many of the Ideas of God, the first stone for the foundation of one riage, in temperance, in all these differ-Jesus and the Bible, which your more on earth; but If realizing that there ent questions of the day, and their peextended knowledge showed you were is a higher estate, you earnestly desire culiar ideas were foisted upon Spiritualinsufficient, and because they were re- a result to come, then you have pre- ism, when in reality they had no I believe that every good deed is a placed by a higher, a grander and pared the soil of your own mind for it connection with the subject save as that

If I study my own nature and I find The all round Spiritualist is a person We hold that occultism, theosophy that I am selfish, I know that unsel- who if he be not interested in any phase the great triangle around which hu- in studying my own nature I find that and desirous that other persons should manity forms a circle. Those who are I am unjust, I am bitter, I am at en- be if it seems best to them. The broad beginning will stop at the first angle, mity with those who do not agree with canopy of Spiritualism covers all people, and that is Spiritualism; those who are me, then judge so far as I am unjust, and all embodiments of truth, no matter advance will stop at theosophy; those as far as I am embittered and at enmity, whether they are found in the palace, in who are still more advanced will stop so far am I away from that state where the church, in the university or in the

We should say, then, that there are the bitter word, by leaving undone the as there are persons to believe it; but brand is the one that satisfies your

they have never learned anything out- downright laziness, and they call it sen- once who made a loaf of bread and for- prehend that which will ever be incomgot to put any yeast in it, and she prehensible, trying to fathom the fathed that their friends could communi there isn't much difference between the prayed for the bread to rise, but the only omless distance between its life and the cate with them, and aside from the en- two words, I admit. But really, if you thing that rose was the prayer. The infinite life, and to lift its soul from its joyment of the pleasure of their return, perceive a misfortune that you have bread was very heavy. Some persons downcast, down trodden state into the they have learned nothing of the great within yourself the power to overcome, seeing what they ought to do them- clear and perfect light of the eternal you will attain the higher development selves, pray to God to do the work for truth. You will laugh at children's idea by overcoming it, is the simplest thing them; they say "Oh Lord; feed the of God, but somehow, as I study men hungry, clothe the naked, and cover the and children, I think the earnest faith phy and occultism are outside of mere in a society by always being the one to homeless and forsaken," when at their and truth of the children is a far more own table they wouldn't admit a single beautiful faith than that which the latone that was hungry, they wouldn't di- ter time has evolved. In men we find vide their well-supplied stock of raiment a fear of God; in children we find that with a single shivering child out in the trust in a heavenly father. Go back to cold street, and so far as giving shelter, the sweet days of childhood as Jesus so they couldn't think of such a thing. I beautifully said "Except as ye become hold that when a man asks God to do as children, ye cannot enter the kingwhat he is not willing to do himself, he dom;" for children trust, children asinsults God in offering prayer of that pire, children believe in the future. It kind. The only time that we can ever is only those whose minds are warped earnestly pray God to help us, is when by superstition and dwarfed by ignowe are doing our very best to help our- rance, that know no future and that selves; the only time that we can really turn with fear and trembling from the ask God to help the poor and the hungry supreme power that they call God. We and the unfortunate is when we are believe that it were well that every one giving what strength we can to help of you pass some time in each day in them and find that it is all insufficient. voicing the aspirations of your own But some of our religious brothers soul and in trying to lessen the distance have strange ideas in regard to prayer. between the now and that eternal future. We remember that when President Garfield lay dying, that the word went forth to pray for him. He was a little the president), how many Spiritualists better the next morning, and some one asked the doctor what he thought had gave him an extra dose of whisky last night and he seems stronger in consequence of it. Don't you think the

prayer helped him? Oh, not a bit. Mr. Talmage, who knows everything, declares that if they had begun to pray sooner, President Garfield would have

In Scotland and in England, on one season, they were having a great somewhat blind and foolish, made a who prayed seemed to have amounted very necessary that he should go.

to nothing. Well, now, our idee is this, that the When you pray, it is but the aspiring of the spirit seeking for grander and for sending out a thought-wave that grad- city now." My medium looked in sur-

Do I believe in prayer? Yes; I believe in the earnest concentration of prayer to heaven, that every loving word, every kind act, every earnest hand-shake is in itself the result of your and Spiritualism are the three angles of fishness must be a higher condition. If of reform himself is perfectly willing by blessing another you truly and earnestly pray to heaven.

In your few moments of silent your pleasant evenings when we are so have concentrated your mind with the desire of sending out help and strength, and all that Modern Spiritualism can the higher estate? By leaving unsaid as many different kinds of Spiritualism and peace and comfort to others, if you of you seeking to help you in I often hear people say that they are heart and allows every other man and your thought, you would then real-

attered at the Post-Office, Cincinnati, Ohio, as table, and for the last fifty years they fortunate; because they are so sensitive. the people who pray and the kind of mother's knee, to express the aspira-

"How do advanced spirits appear to those not so fully advanced? Are they in brighter raiments, etc?
Yes, the more advanced the spirit,

the less defined, the less limited and the less personal does that spirit appear.

I cannot make the illustration more complete than by contrasting different grades of people on the earth. You take a small man in a large place and you find that he is over anxious to attract everybody's attention to himself. You take some of these men with a small amount of education and place them in some office, (where, we regret especial time when and when not to to say, many of them arrive at in these among those who have no religious bea long time before any mission ever Pharisee of old did, that he is not like pray. If the angel Gabriel could sound strange days of political power,) and To dwell as only in the angels' sight. lief at all. The priest may practice it by coming in accord with an occult law, mission are those who are live enough in pure, unadulterated Christian Spirit-save you a vast amount of trouble. they are in that position.

I remember one time that we knew a man in connection with our medium who had been quite an ignorant man brother here on the right is possessed all his life, and he was elected to a very small office in a very small town; and world, and that he in that condition he came to make a cal, and knowing is brought into direct contact with those that he would appreciate a favor, I took | whom he knew on earth and who are is possible. But if you mean larger unforms of work, everything that has ever
derstanding of the word Spiritualism is derstanding of the word Spiritualism is been done in the world has been ac- Spiritualism. I have said before this, sun to shine. One poor Scotchman, make the visit pleasant for him; so I tivated to a great degree, if he so wills, sun to shine. One poor Scotchman, make the visit pleasant for him; so I tivated to a great degree, if he so wills, sun to shine. told him that I thought that it would If perchance you hold some token in be very pleasant for him to remain all your hand of a loved one gone before night, he and his wife. And he said no, he couldn't, that he had to go home. fall asleep, it will form a missing link Well, we said, we couldn't see any reason why he should go. He said, oh, to practice this for a little while, you Can't you as a spirit see? We said no, we couldn't see any reason why he should go. Shortly after our medium awoke and said, you had better stay; I alive. It will bye-and-bye be the kind, would be pleased to entertain you. And sweet mother that will take your tired he said no; I don't suppose you have spirit from the noise and jargon of the heard? No. You have not? No. "Well," prise, and he said, "What position?" 'Well," he replied, "I was elected yesterday on the Health Department, and it would not do for me to be away over

Well, the city required apparently the work of the health officer; but somehow to him there had never been such an office before, and the man who was to be inaugurated on Monday was not half have such beautiful fall suits on. as important in his own eyes as was this man in this large place.

Now, the more undeveloped a person thought, when you meet together on is, the larger he appears in his own eyes, and usually the smaller to everyfrequently present with you, when you body else. The larger a person is in spirit, the less they think they are, because the more they see it is possible for them to become. Exactly so in the spircould only see the band of invisible itual world. You will find spirits com-I regret to say, from close observation. unkind act; then I have arrived to a that the great and universally accepted spirits that are bending above each one ing and giving high-sounding names to very weak-sounding phrases. The more advanced the spirit, the more effort to beauty of prayer. I cannot think of a and therefore you will find spirits, who. "Of what value is prayer?"

more beautiful picture than to see a giving no particular name, allowing what they say to be important rather

than the authority with which it is said. We have spirits of low degree and they are clothed upon in all the habiliments of the earth; they are described by mediums as wearing, perhaps, the last apparel that they wore upon earth; but as you find your fine clairvoyants, you will continually hear them speaking of spirits who are unfolded, who shine with light. They say. I see beautiful flowers, a clear light and now a beautiful face, etc., etc., showing that form amounts to but little, but that to the lower spirits the higher spirits seem like the shining sun, like a beautiful star, like a wave of spiritual light. Sometimes it is so bright that we are not able to see it in its entirety.

"What of dreams?"

Dreams have far more significance than many of you may understand. The time will come when the dream life will be as real to you as the earth life. Sleep, that which is called nature's sweet restorer, the realm where all nature weary and worn rests awhile, is so misunderstood at the present time that people allow many valuable experiences to pass by without taking in their full significance.

We should say that nearly every instance when you are asleep, your spirit is outside of your body, and that some persons possess, to a marvelous degree, the power of traveling when they are asleep, going from one point to another, visiting different places on the earth, and lu many cases entering the spirit world. As you become more spiritual you will be able to enter the spirit world while your body sleeps, and hold conversation and exchange experiences with those whom you have formerly called dead. John G. Saxe thus speaks;

'Tis sweet to leave the world awhile For the soft visions of the gentle night: And, free from earthly care and guile.

And so sleep comes in this way

Now, to make our answer applicable to the que-tion we would say that our of that power to enter the spiritual whose name is in your mind, and you between you and them; and if you were would be surprised to see bow near they would come to you and how near you would appear to be to them.

Sleep is the other side of life; it is the living death; you are dead and yet earth to rest and visit awhile with the better prepared to meet the duties and cares of life. (Applause) May heaven bless, and protect and keep you all.

FIDELITY,

Sick lady (to Bridget, with eards)-Didn't I instruct you to say, Bridget, to anyone that called that I was too ill to

Bridget-Yis; but shure, mum, I forgot hit intirely; an', oh, mum, they do

Sick Lady (rousing herself)--You may say to the ladies, Bridget, that I will be down at once.—N. Y. Sun.

Leave the dead past alone in its sepulchre. Why chain the living to the dead-why tread forever its dismal vaults, feasting the soul on its cruel and bitter memories. If a friend has wronged you, forget it; if suffering has been your lot-if misfortune and disappointment have shadowed your life-let it all go. Bury your ills, and resurrect your joys. Gather the lilies and roses wherever you find them, and tread the nettles and thorns beneath your feet. Life is too short to burden the spirit with unpleas ant things.-Golden Gate.

The Views of the Spirit-teacher of Mrs. Maria M. King Thereupon.

WILLIAM ENMETTE COLEMAN IN CArrier Dove Can the spirit of man leave his body and return at will prior to physical death? A. J. Davis asserts that it is impossible for the spirit to leave the body until death supervenes; on the other hand, there are many well-attested facts indicative of the action or appearance, seemingly, of man's spirit away from the material envelope, and sometimes at great distances therefrom . How can these two be reconciled? Wishing to learn what the spirit-teacher of Mrs. Maria M. King might have to say upon this subject, I wrote to that gifted medium, requesting to be informed of her (or his) views thereupon. Her reply not only explains the phenomena in point, but lets in a flood of light upon many cognate phe-

It is the only scientific and satisfactory explanation of this question which I have ever seen; and, in my opinion, is true, rational, and conclusive. The idea of the spirit entity leaving the material body and then returning, has appeared to me decidedly unreasonable and unphilosophical; and the reasons for the impossibility of such an occurrence are pointedly given, in the concluding sentences of Mrs. King's remarks.

In order to secure a complete understanding of her explanation, it is well to state, that, according to Davis and Mrs. King, there is a connecting link between the material body and the spiritual body, termed vital electricity by Davis, and animal magnetism (a material magnetic element) by Mrs. King; and there is also a connecting link between the spirit body and the interior, indwelling, immortal spirit, called by Davis vital magnetism, and by Mrs. King a higher grade of magnetic elements. It is to these elements or forces that Mrs. King alludes as allpotent in the production of the phenomena referred to. It is a noteworthy fact, that the forms seen in many materialization seances, especially in England, are the "doubles" of the medium. The laws underlying this phenomena are explained below as well as all the cases of "doubles" or "doppel-gangers." The philosophy of materialization, and the causes of many kinds of spiritual phenomena (often produced by the spirits of embodied persons, not by the actions of disembodied spirits), are also hinted at. Take it for all in all, I regard these few pages of Mrs. King as comprising a rational, satisfactory and comprehensive solution of some of the most abstruse problems of spiritual phe-

The quasi-spiritual form of the living referred to by Mrs. King corresponds to what theosophists call the "astral body" The term "astral body" originated in the times of ignorance and superstition when the mystical dreamers of those ages affected a belief in the delusions and absurdities of astrology. "Astral" signifies "pertaining to the stars; starry." An astral body is a "starry" body; and as the socalled "astral body" has nothing to do with the stars, although it was ignorantly sup posed to have by the occultists who prito call it by any such misleading name. Among sensible people in this day and generation, the term "astral body" ought to be tabooed,-it should never be used, except when-as in this article-it is cited for purpose of illustration or explanation.

MRS, KING'S LETTER. Wm. E Coleman, Erq:

Dear Sir-In reply to your question as to my opinion or my impressions in regard to the matter of the spirit having the power to leave the body and return at will, with or without the materialization of a visible phantom or "double," I answer as follows:

The phenomena seem to be demonstrative of the fact of the duality of the forces in the universe and of man's nature. They are undoubtedly akin to that of somnambulism, which is an exhibition of the law that confers upon the spirit power to asform under certain conditions, which it then sways at its will, the senses being closed, and conscious volition in no wise acting as an impelling power to send the body forth at the dictum of the spirit. The phenomena in question illustrate the spiritual significace of this law, pointing to spirit materialization, and indeed, to all sorts of spirit manifestations, as within the scope of its operation.

The spirit, in some manner, projects it-

welf or its semblance outside its material powers, which at others it does not. Sometimes it ranges about, gathering up memories that are re called in the normal state, while it is invisible in the material sense,-a phantom too etheral for this, but yet organized on the plan of the thinking brain,-the dual being. At others a vis-ible phantom or "double" is projected which is endowed in many respects like its original. It posesses material force, material senses, and mental qualities; it moves about, sees, has the power of cog-nition, memory, etc. Thus it also appears in the actual phenomena of materialization of spirits out of the form, the phantom appearing at the back of a medium and circle, being endowed like pyscical beings. The forces behind these phenomena must be as real as any that actuate a human being in the normal state, though less in voltume and less energetic. They are no chimera of the brain of the enthusiast, melther are they called up by the cunning of the prestidigitator, who from nothing evokes nothing but deception. The prewalence of fraud in the matter of spirit enaterialization, does not set aside the fact "that this phenomena in connection with that of the "double" has existed in all ages, besing abundantly attested by authentic history and the experience of multitudes of the Giving. So, with spirit manifestations of every kind. These "metaphysical phe-nomena" have proved too metaphysical for practical scientists of the materialistic

is only to expose the weakness of the refer to the fact that this human faculty, as philosophy, the science, that cannot ac-count for it. The spiritual philosophy, as

There is a world of elements and forces that take precedence of the outer or senuous, of which they are the life, the motive force, but which are only cognizable by the material senses through their effects upon sensuous matter. Of such are the outer sphere of the immortal principle which is created by the interactions of thought with nature. This sphere, or mind, is enlarged and

perfected by degrees throughout this inter-

can express itself. It is in incipiency when the divine spark is projected as the central force, that is to eliminate an enity in the image of its originator, assuming nature and force as it is evolved by thought. Of such, also, are the soul essences that form the spiritual body and the spiritual magnetic elements, this evolves as its connecting link with the material world; and corresponding to these are spiritual ences of lower grades, that, with the others mentioned, prevades the universe, intersecting with corresponding magnetic elements material in character, and related to gross substances, which are also allpervading, and form the link between the grosser material and the spiritual universe. A wheel within a wheel," a world within a world, and force propagated reciprocally from one to the other through the elements which are spheres of force, intertwining like the planetary spheres within the solor system! This is the order. Every form of matter, every formation, every being, animal or human, is encompassed with or permeated by a sphere of force of the character of the above named combined inasmuch as all nature is material or spiritual combined. The spirit of man, in essence of Deity, is seperated from gross matter by a gulf that is bridged by this sphere of force. It is substance too ethereal to act directly upon gross substances, but acts through substance which is graded magnetic elements, spiritual and material. It propagates force first as thought, then as the action impelled by thought. It purposes or wills, and this impulse is pressed upon the material or the mental world in activities which effect what is designed. Motion is propagated from the central force of the being through others to the outer world, and back again through the same channel in inverse order are propagated the reciprocal reactions. The senses take hold on nature through the medium of the atmosphere and ethers that taste, touch, smell, hearing, and sight, and from the nervous center the spirit takes the impulse. The senses were not but for ethers that circulate as mediums of vision, hearing, touch, taste, and smell.

Elements and forces are interchangeble terms, and so mediums of force are sometimes called by the name of the force itseli; and not incorrectly, perhaps, since the character of the medium gives its character to the force.

This, perhaps, abstruse question enters into this discussion in so for as relates to They are substances actuated by forces which exhibit themselves as distinct in consequences of the gradation of the ethereal element to suit the qualities of daughter, which was very striking. gross matter and spirit.

This is the law of force. The ethers of space that serve as the vehicles of material forces, as light, etc, are of grades of this material magnetic element in question. bodied man is spirit related to matter still, ing, "No can tell squaw from pappoose, manner, as he did when in the form, and she had done. this produces manifestations of spirit power | Granny Brooks came and told us some of various kinds, materializations, etc. He of her history, and was very entertaining. learns to use them intelligently, exercising are moved in no other way so effectually. This assertion of the spirit's power over assumption to some, were it not sustained by phenomena as common almost as the rising and setting of the sun. An angel that could unbar a prison door for the release of an imprisoned Peter, posessed physical force for the time. So also did the phantom of a living man that, as it is related in Owens "Foottalls," sped away from where the body was imprisoned in a ship on the verge of destruction, and found another record upon a slate a message that brought relief to the endangered crew. The latter case is one of materialization, like the former, but under different conditions. In both, it was effected through strong impulse of will. The almost drowning man yearning earnestly for deliverance, cast- Indian control, said she wanted to show character of phenomena. The spirit, enshrined as the living force of the form, for liberation from its imprisonment, just form that had become quiescent, and therewith to clothe its desire, and the mind emanations that were reaching out toward succor; a phantom was the result, which sped forth at the mandate of the spirit. Consciousness succumed to spiritual

force, which was at the moment the overbalancing force in the system, and the natural law was in operation, that permitted the ethereal forces of the system to assume the prerogatives of the conscious individual, even to the extent of separating themselves for the moment from the form, and going out and materializing a force that could write, a form that could be seen. they will interfere with this trespassing on

I understand it, offers the following explanation of the living facts which can be but see fit, or as they can, and use it for their

Not very long is this uncanny suprem acy held by the inferior man, for the nat-ural action of healthy forces in the system forbids it. The spirit, generally, speedily dissolves the spell it has evoked, and with draws its outstanding forces, to strengthen the citadel of the life of the form, which. innermost spirit of man and essence of the citadel of the life of the form, which mind, which may be said to form the for the time being, has been weakened by just so much as has gone forth of what enters into the actual constitution of the individual in the normal state. It has been a brief battle of forces, induced by the tendency of the spirit to break over the maaction, becoming by degrees a qualified medium through which the deific principle terial barriers that confine it; when these are weakened in any degree, there may be danger attending the phenomena when subjects are weak physically. The balance of power must be with the physical, naturally, or the tendency will be for the spirit itself to leave its tenement in the wake of the forces it has sent out.

From what has been said in explanation of the phenomena in question, it must ap pear plain that the spirit itself does not go out of the body and return at will, though appearance might seem to indicate it. These mental emanations that so clothe themselves from the body, are not the spirit itself, no more than their envelope is the whole body. The law of life, of organization, forbids it to be so. What is so plain would seem to need no argument to prove it. The central force of the form removed, that where center all the energies of life, and from which are propagated all the forces that constitute the living, thinking, moving being,-this center disturbed, displaced, withdrawn, and what are the consequences? What would be the consequence to a system of worlds, were its central sun withdrawn from its true place therein, even for a moment? What is the power that combines the parts of the human economy together, if it is not the spiritual force exerted from the sensorium, which answers to the sun of a system and the Infinite spirit of the universe, enshrined in the great spiritual sensorium MARIA M. KING. Hammonton, N. J.

A Seance with Mrs. Moss.

To the Editor of The Better Way.

With your kind permission I crave sufficient space to make mention of several seances I have had the privilege of attending, the medium being Mrs. Effie Moss, of New York. The seances have been held successively once a month for six months at Brother Leavenworth's; but I will convey the forces to the brain, that are speak more particularly of those attended by myself and family.

After the circle was formed and the medium entranced, the first spirit was anthe forces which are, in their ultimate, nounced by Jack, the cabinet control, as Lucille Western. Jack then said the cabinet controls would give their help that our own spirit friends might come and be recognized and give us all the proof that

Then one after another came, till fourteen spirits had manifested. The first, a the elements in question being substances. lovely girl, was recognized by mother and father, when the sitters were called up to see the resemblance between mother and

We were next greeted by Bright Eyes, an Indian control of a lady present. With apparent ease she lifted several heavy people, laughing and chatting with them all With these premises established, it remains the time; then taking my daughter, who to show that the aforesaid elements are was present in the cabinet with her, she the phenomena under discussion. Disem- and, covering her with it, came out, sayas he was in the form. He is still forcibly connected with the physical world through size it was hard to tell the difference. Let a body retaining its actual hold upon it by me say here that Mrs. Moss is a large, close relationship with material magnetic heavy woman, and this Indian was not elements. He uses the latter elements quite as large as my child, a girl of 12. whereby to act upon grosser matter, in a She seemed very much pleased with what

The strongest and grandest manifestastrong will as a lever to excite forces that tion to me was my daughter, who left me years ago. She came out of the cabinet, and, after greeting father, mother and sismatter might appear like an unwarranted ter, called others to compare her features with those of the family. The strong re-semblance was admitted by all, while standing with her hands clasped in ours. She said, "Mamma, if you will stand close to me I think I have strength to have a bright light so that all can see me under full light." She looked as natural as though in the earth life, and all exclaimed, "How beautiful!" I shall never forget her dear face while life lasts. It would seem, where it tarried long enough on board, to with such evidence as this, that there could be no more doubting.

Jack, the spirit control, spoke of some doubting, and said we will do all we can to convince you that we are materialized

Spring Flowers, Mrs. Leavenworth's ing his eyes and thoughts and desires, her new illumina ed blanket; she said she earnestly towards every point of the com- had shown it to brave Colby, and that he pass for it. He was overcome at length, said it was beautiful, and that she must alby the intensity of his desire, and the phys- ways wear it. After all had admired it, ical succumed for a brief space to the she called me to the cabinet but I could spiritual. The desire triumphed, in his not see. She then took me into the cabicase, by virtue of his superior sensitive net and then, like little stars, I saw her nature, that made him a subject for this covered with spirit lights. "See um squaw? See um?" "Oh, yes, I see them," I replied the moment, as it were, rose superior to its Moss just as she seated herself in the cabisurroundings, overcame the obstacles to its net. I put my hand on her shoulders, feeling her distinctly, when the curtains o sufficiently to seize upon the forces of the the cabinet were pushed back so that nearly all in the circle could see Mrs. Moss. That does away with the claim of personation. Lillie, the cabinet control, materialized and said, "I am going to play not understand what she meant, but as she called me I went to the cabinet. "Now, catch me quick." Putting out my hands, she dematerialized and left me alone with Mrs. Moss.

I will just mention three male forms who were recognized, the last one being Bro. Swan, who recently passed to spirit life. To some it might seem unsatisfactory. that could write, a form that could be seen.

Deep sleep or entrancement, or a state of extreme passivity, is a necessity to this process. The senses must be quiescent or the sense must they will interfere with this trespassing on the domain of the physical. They are the sentinels to guard the avenues of life, and school to meddle with, any further than to outside spirit power is frequently interded to school to meddle with, any further than to outside spirit power is frequently interded to school to meddle with, any further than to outside spirit power is frequently interded to school to mean the action of the school to mean the school to mean to stand erect. These seances will be remembered with pleasure, and Mrs. Moss is an excellent materializing medium.

To ignore a fact is not to explain it, but the subject nothing can be said, only to Bridgeport, Con a.

Written for The Better Way. Spiritualism.

Permit an independent to make a few remarks upon the expose of Spiritualism recently made in this city. I am not a further than if it is able to demonstrate

any new fact, I wish to know it. Aside any belief or claim of the Spiritualists but from having read some little of its philosophy, which I look upon as pure and ele- plained as the Holy Ghost of Theology. vating, I am not otherwise prejudiced in its favor. What was the necessity for that expose? What was its object, and by day and a pillar of fire by night, before lation. what has it gained? To a looker-on its the children of Israel, while on their way chief object seems to have been to prevent desertion from the orthodox faith by bringing Spiritualism into disrepute by ridicule and contempt-methods which never convince, and which cannot be given upon questions of public interest, without the giver feeling its never-failing reaction.

Does not this exposition of Spiritualism preachers, or why should they so interest themselves? Is Spiritualism becoming so popular that, to their distress, they are adding desperation? Here is a man, Fletcher, but a while ago, pronounced a fraud by these same preachers. A man masked by an honest investigator, and great was the joy among the faithful. fore appeal to no one but willing dupes. Their contempt for the man knew no bounds. He was published and preached about all over this country; but, strange to say, the very men who took the least stock in the honor of Fletcher, would have the world now believe that this last exhibition of himself was honorable in every

The world will have as much respect for Fletcher as it will have for those who made a hypocrite of their associate and help, to bring contempt to the honest bedeceived; at least it knows enough to know that the feathered tribe is capable of easy distinction.

Whether Spiritualism be right or wrong, this much is sure: If the clergy would popularize it, why, they should keep on persecuting it. That is about all this exposition has attained, and, instead of discouraging the Spiritualists, it will only increase their fervor, and lead thousands to inquiry who perhaps would never have given it a thought.

Did they tell the public the belief of Spiritualists? Did they explain its philosophy? Did they go there with the spirit of fairness? No! they simply depended upon the imitative ingenuity of a dishonest man and proves fraud, to direct the public mind from principles and beliefs which they made no attempt to explain. Evidently, Fletcher has an eye to business. The public understood his methods of raising money before he was exposed. His exposure deprived him of reputation in this community and everywhere else where his name might be heard. How is the public to know but this last exhibit is a new and shrewd method on his part of ex- overwhelming and irresistible as ault of ercising his frugality?

used by the spirit of man, embodied and disembodied of flesh for the production of the phenomena under disembodied. And again, how is the public to know and braves." She then materialized lace, but what the Evangelical Alliance paid the phenomena under discussion. Disembodies the phenomena under discussion. him handsomely for this revelation of his distinctly seen at the tomb of Christ. past hypocrisy? If Fietcher is a man still Some of the gospels say there were two tricity, I think. The hall is done out with can have any faith in Fletcher, and little ing it a trick. more in the spirit that actuated his attend- which if true as told, are most strikingly ants. The public is discussing them along spiritual in their nature. The spiritual

> man is a medium that he must necessarily would take its common and rightful place be an honest man. They teach rather in literature. that all the God he may know lies within his own heart; that if he is honest and pure and nobly aspiring, this power may be his greatest power; if he is evil at heart, to have nothing to do with it, for it may be his greatest curse. Spiritualists, as a class, I think are intelligent, honest, law- divers other voices? abiding citizens. They are earnest and sincere in their faith, and aim to be more trying to satisfy ourselves just why God charitable toward those who malign them creation of his own making, to become his than their persecutors have ever exhibited rival, declare civil war in heaven's peace

Their opinions and beliefs are entitled to just as much respect as are those of Dr. Now, see medium," and there sat Mrs. to his opinions, and if he is honest in them every man to be good in his own way. If Bo-Peep; come and catch me, lady." I did help him to be a better one in his particular suppose, in the spirit of "Love your neighbor understand what she meant, but as she lar way. Spiritualists recognize and ad. bor as yourself." lar way. Spiritualists recognize and admit the fact that there are those of their number who use their powers for moneto their knowledge, for no other purpose than to gain by it. But is the clergy any better in this respect? Do they very frequently astonish the world by running away from a fat job? Do they seem to have a natural disposition to linger among the hedges when they are most needed? How do I or any man know that the preacher is telling his honest convinctions?

'E'en ministers hae been kenned In holy rapture, Arousing whid at times to vend, And nail it wi'scripture."

Why show so much anxiety about the than love, a change that is rapidly taking rapid advance of Spiritualism? Let the place in the religious conviction orthodox believer look into his Bible for the most remarkable spiritual manifestations in all history. Why God should ap- includes scientists, statesmen, philos peal more to our wonder than to our reason, we know not. I have never read of liberal, progressive, and choose to pitch son, we know not the Spiritualists but their tents in the future, rather than to reseems as rational to me and as easily ex-

If it required one spirit or a whole legion of the angelic host to wheel a cloud by divine inspiration, to slaughter all the Amalekites and steal their virgins, why it need not surprise any one that the spirits are still possessed of enough power to operate upon some man or woman here in Cincinnati, and enable him to produce a spark as big as a fifty-cent piece. What about the fire from heaven which consmack a little of distress upon the part of sumed Sodom and Gomorrah? What about the burning bush and the light encountered by Saul of Tarsus? Is there not the same amount of reason, absurdity and certainty in one story as the other? These stories are in no way a help or necessity to the advancement of mankind who resorted to pretention by which to and there is no earthly reason for their make his living. His false soul was un- occurrence. They partake more of the sensational than the rational, and there-

The materialization of a spirit is no more wonderful to me than Christ walking upon the water, or the raising of Lazarus from the dead. In fact, if I were compelled to believe either, I would surely accept the materialization theory. If Lazarus did not appear in a materialized form, from this spiritual fact, for a man will p why did we not hear of him afterward? a higher value upon truth and virtu Surely he would have been the most remarkable, the most noted and sought for man in all history, if he really appeared again in the flesh, and his words and exlief and opinion of those who never did periences would have been preserved as them any harm. The world is not easily priceless jewels. But Lazarus no sooner appeared than he faded like "the baseless fabric of a dream," of which texture I suppose he was, from the fact that left no evidence of being of any firmer. And too, lovely. Everything takes on this rosy hue. the materialization of a spirit appeals as much to my reason as does those gauzed are built of a pinky-looking stone, and and winged forms so profusely illustrated they have flat roofs. On the roofs are in the Bible and among sacred paintings.

If the spirits could hew out a stone and deal on the top. On each side of the street carve deep letters upon solid rock, why there are fruit trees growing, some have should it surprise one if they were still pinky blossoms, these being star-shaped, able to do a little scratching upon a slate and wax-like in material; another blossom unless, perchance, it be that the power of the spirits has wholly degenerated.

The evil spirits we re abroad in the land in the days of Christ, and were capable of taking possession of and entering into the large windows to them. There are maphysical and mental conditions of a hu- ses of flowers; the atmosphere gives a feeman being, as evidenced in the case of the ing of real life and buoyancy to all organic man whom Christ happened to meet as he life. journeyed from Jerusalem. Christ was a being unusually sympathetic, so much so five lovely tiny ponies; they are fawn col that even a sparrow's face touched him oured and spotted- they resemble den deeply. But on this occasion his sympathy but have no horns-they go at a great for the lower orders of creation was speed, and are yoked two and two and the strangely inconsistent with his usual feel- fifth leading. ings. A herd of peaceful and unsuspicious swine came to their ultimately end by an evil spirits which Christ caused to leave received; there is no staircase but instead the man and entered into the unguarded a big lift, which is fitted up like a room,

The Bible states that two angels were capable of a blush, I would not suppose angels, and some say one. Some say they beautiful marble, and figures are placed all were seen within the tomb, and some say round it, having in their hands flambeaux he would ever appear before an audience, many of whom had been his innocent victims, and there publicize his shame, unless seen all over the world in painting and when five or six stars of light short out. In -well, unless the consideration was suffi- sculpture. Christians believe they were the center of the hall there is something to cient to excite his covetousness into forget-fulness of a decent respect of self. I do not wonder at a Spiritualist believing it, but I think there are some people who would best show not think that any liberal-minded man their consistency by denying it and prov-

Christ's conception and ascension, with Fletcher. The association gives them mystery connected with his name is, in fact, nearly all that makes him sacred to his followers. But for the wonder, the Spiritualists do not claim that because a mystery and spookery of the Bible, it

Why ridicule Spiritualism, yet believe in the prophets who professed to talk with Jehovah? Why deny spirit voices now yet believe in the voice that came to Adam, that came to Job, "that still small voice" that came to Elijah, the voice that came to Saul, that came to Christ, "This is my beloved son," and numerous and and arms; the colour is blue; it is girdle

Wouldn't it be better to put in the time hould permit a certain spirit, the devil, a ful abode, and compel Jehovah, General Michael and all the rest, to exercise all their military tact to save dethronement? And why should he be so forget of this Lockwood and brethren, or of any man's, fearful experience, when afterward God for that matter; for every man is entitled took upon himself flesh, and was led to the top of a mountain by this same evil gladness; they do not regret over deal spirit and there tempted? I am not speak- for they say that the greatest trial is passed ing in favor of Spiritualism; I only ask never convert the world to its belief by those who abuse them to have a little contrying to compel it to think and be good sistency. They are human, thinking, inin its way. The right principle is to help telligent beings as much so as yourselves. I heard one Christian say, "Don't talk to he is a Catholic, a Spiritualist, a Methodist, are a deprayed set." That was said, I

If Spiritualism is wrong, why, give it a little time and it will right itself, and ornumber who use their powers for mone-tary considerations—that they add trickery ity is right, it does not need the everlasting defense that is being made for it. That such eternal vigilance is made in its behalf, tends to increase the doubt of its stability in the mind of every independent thinking man. Christianity jeopardizes hundreds of millions of souls where it is never heard. Its holds in jeopardy the whole Jewish race, and at least nineteentwentieths of all souls even right where its influence is strongest. Is it any wonder that human nature rebels and seeks the newer, happier, more charitable beliefs?

newer, happier, more charitable beliefs?
So far as I have observed, Spiritualism professes every good that Christianity does. It is based more upon charity am losing rapport."

other at the opposite end.
Question: "What is their religious blief?" "I cannot get that this time, as am losing rapport."

men. It aims at a just and pure life as a preparation to a high sphere of ex istence in the life to come. Their num ng in every branch of study. They are main in the dark and gloomy past. With out organization, without wealth, misres resented, abused, maligned, they are no a force in all the larger cities, and espeally among the liberal and thinking popu

They are recognized as a fast encroach ing element upon the old orthodox system as is shown in the distinguished notice lately given them. Their opinions upo supernatural subjects will receive as m spect from the world in general as those of any other profession, for the world i fast learning that an uneducated ma knows as much about such matters as the most illustrious doctor of divinity. In and learning; men of experience, repr tion; of deep and thorough scientific in tigation, who believe in these spiritu manifestations. Surely their judg as worthy consideration as that of the clergy, who, for all the public knows, may have reasons which they have as yet fail to express, for opposing a principle which if even a delusion, can possibly do no No more harm, I might say, than honestly to believe that two spirits came to warn Lot, whom he entertained, and to whom he talked. Or that a spirit vo came to Abraham and communicated certain intelligence, which, upon hearing the aged Sarah could not suppress a gig Spiritualism endeavors to prove the our departed ones are often near us, and conscious of our deeds and words. The claim that this knowledge is a surety, an they can demonstrate it to be a fact. The claim to derive great help and streng when he feels that he is known as he trul is, by those whose approbation he more

Psychometric Delineation of Mars BY IMRI IN TWO WORLDS.

I am at the planet Mars. The light is most beautiful, of a rosy tint; the air has an intoxicating feeling, it makes me feel so strong, buoyant and happy-it is simply

I am in a street, a wide one; the houses beautiful gardens; the people live a good is lavender in colour, another white, and another yellow, they all grow in clusters

The houses are very high, those I see are at least five storys, and these have

I see a small phaeton carriage drawn by

I go inside a house. There is a large hall, looks like a place where visitors are having seats, sotas, &c; there are wal all around the lift--it is moved by elecwhich are used at night; I see one lighted, give heat; the material is like alabaster and throws out a delicious glow. There is not much need for heat here, as the cli-

The next landing leads to rooms on either side. Owing to the atmosphere, the nights are not so dark as ours.

The roof of this house is fitted up with beautiful arbors and creeping plants. There are no chimneys in the houses, as there is no smoke. The people to not sit upon chairs but recline on divans.

I see a woman in the garden on the roof. she is very tall, and has a beautiful ruddy fair complexion, fine open face, large an wide forehead, and large blue eyes. is robed in a loose dress reaching down is between knee and foot; it has very and open sleeves, showing beautiful hand round under the bust; it is a house dress think--there are certainly no stays worn

I also see a man, no taller than the wo man, light curly hair-tight curls-and n hair on the face. To us he would loo about twenty-five years of age, but he some one say he is about fifty. His dre is a loose blouse with trousers, and is als blue; these two are brother and sister, think.

Blue, with them, means mouring; w us, they say that blue is symbolical for they say that the greatest trial is passe through in earth-life; they believe the they have passed their state of probatic

when death comes. There are many machines here. I see a number of baloon-like things for trave train cars. Each of these machines fitted with a windlass or sail-like pr peller; this propeller is attached to or side of car. They do not fly high. I a

in one; the motion is very easy, and the car is fitted with seats and cushions. I see a high tower which is used as an observatory-the top is reached by lift In this top are all sorts of telescopes, &c there is a very huge one, with a hammon underneath, used for looking through the

telescope.

The children here are all taught scient They have tunnels underneath the wall used instead of bridges; the machines at roadways used for getting to the of side are very like our switchback railway going down one inclined plane and up a



MIND AND MATTER A Spiritual Drama in Five Acts

> BY SUNNY SOUTH. Dramatis Personna.

MORTALS: Frank Linden, a Philosopher.

Msy, his devoted wife.

Their two children, respectively seve and nine years old.
Gustave Mills, a Theological student.
Apple Hall, May's friend. Barky, a Sexton. Margaret, his wife.

SPIRITS: Uriel, Frank's guide. Bister Anna, May's guide. Spirits of Hope, Charity, Faith, etc.

UNDEVELOPED SPIRITS: Spirit-Arrogance.

2 Spirit—Conceit, 3 Spirit—Vanity. 4 Spirit—Selfishness. 5 Spirit—Self Love.

Spirit-Pride Spiri-Haughtiness. 8 Spirit-Doubt.

Spirit-Sarcasm 10 Spirit-Sensuality.

ACT V.

(Seene:—Drawing-room in Frank's house. Temporary cabinet for materialization drawn across one corner of the room. Barky and wife dusting.)

Barky. Now old lady, wake up; the guests will be here before long, and I want to give them a good reception. I knew the wedding would be here—I must ha' got that by intuition!

Margaret. You look like getting anything by intuition.

Barky.

Don't you s'pose I can be a medium as well as you turned out to be one? Margaret.

But what would be the good of making you a mental medium? Barky. And how do you know, but the world might be benefitted thereby.

Margaret. Much benefit would the world get out of you!

Barky. Well, we ain't got time for philosophy now-as you've got to be the medium for materialization to night, you better see if the cabinet is in order.

Margaret. All right, except it wants a chair. Barky.

Well, you get the chair in here, and I'll bring in the cake. (Exit.) Margaret.
Who would ha' thunked it, that I was

a medium for spirit-forms-well, I don't mind it-I like sleepin' anyhow; so I

(Exit in the cabinet; as the curtain falls over her the undeveloped spirits issue forth from the cabinet and examine things in the room.)

tst Spirit.
Come boys, this is our last chance-Frank has rooted out his evils, and we are now cast off-conditions will be changed in a few minutes and we have to get out here again-I knocked the old woman down the moment she got into into trance.

Oh, ain't this nice-don't I wish I was a mortal just for to-night, to have a dance once more.

3d Spirit. Oh my, here comes old Barky. Run for the cabinet!

4th Spirit.
No. let's give him a reception first!
(Enter Barky with a waiter, which he lets fell at sight of the spirits.)

Good God, what's all that!

4th Spirit. Helio old Barky—don't you know us? We come to the wedding. Barky.

And who invited ye? 4th Spirit. We invited ourselves! Barky. (Pieks up a dusting brush.)

Then out with ye! (Spirits pull at his coat-tail and sleeves.)

5th Spirit. Hello, old Barky--where's the old woman?

Barky.
Git out, git out! Margaret, Margaret, where's you--Margaret! Margaret. (From cabinet.)

Here-I'm a comin'-I can't get up. (All spirits exit to cabinet.) Barky.

Here, what you fellows doing in there—that ain't the stairs.

Margaret. (Coming out of the cabinet in half trance condition.)
My gracious, I can't wake up—Barky!
Barky! help me!

Barky. (Takes off the magnetism.) Why what's the row, old lady?

Margaret.
I don't know—I went to place the chair in the cabinet and sell into a trance for materialization.

Barky.
Oh my God, and them was sperits, and I a'fighten' them! If I had known that I'd a run myself!

Margaret. And left me at their mercy-you're a

He who fights and runs away, lives to eat another day!

Eating is all you think of! Barky. And sleepin' is your virtue!

don't you get into that cabinet sgain blessing. Let thy influence rest upon before we are ready for the seance. If this circle; and inspire us with the light before we are ready for the seance. If and more such sperits as them come around here, I'm off for Jeriche! (Enter May, followed by children.)

May.

Now children, take a seat somewhere and keep quiet. Barky, it is nearly eight o'clock and the guests will be here directly; you had better go to the door and be on hand to usher them in; and Margaret, you rest yourself until the bridal party comes, and as soon as they file into the door, you go into the capinet. (Aside.)

cabinet. (Aside)
Yes, this is a happy event; it is the crowning of Frank's happine-s, as well as Gustave's. Frank's self-study and unselfish sacrifice have changed his entire spiritual conditions—he has rid himself of his obsessing evils and their accompanying spirit attractions, and now constantly percieves Uriel's control. This, of course, throws a benign and harmonic influence on him, and creates happy soul conditions; it is the love which he has been craving for; and having once felt what pure love is, be can appreciate the affections that others have for him, and I reciprocate

(Euter Frank)

Frank.
Ah, you all here, and all looking as happy as sunflowers.

Ha, ha, what a comparison. No, my dear Frank, I tell you what it is; you are happy yourself and see a reflex of yourself in everybody else.

Frank. I never thought of that; maybe you are right. I am happy. I feel, I don't know how to express it, a sort of benign influence around me; inwardly satisfied; a sort of contentment which you often see in old people; in other words, I don't feel so discontent, and perturbed as I used to feel.

Yes, you have got rid of your self-love, by giving yourself up to others instead of searching for life, love and truth in tooks. The changed aural conditions are reacting on yourself. Selfishness attracts selfish spirits around you, whose conditions absorb your vitality and make you morbid. Benevolent spirits act the other way: they furnish vitality act the other way; they furnish vitality to those whom they are attracted to; like always attracts like. This gave you new life. Your passivity in giving up the search for the philosopher's stone, has ejected the arrogant and vain spirits, and freed you from the perturbed conditions; this developed your intui-tive powers and admitted spiritual light into your soul-the truth you have been craving for. The whole combined has brought you rearer to purified spiritual conditions and therefore feel the love of spirit to spirit.

Frank. You are right May, intuition is higher than intellect; the soul craves for true spirituality as its food, and if not satiated, is in an unhappy and perturbed state. I always regarded your intuitive perceptions as womanly superstitions, or as something too weak and insipid for a man's mind to indulge in, but I now see that woman's wit, so-called, is superior to man's faculties as far as the true spiritual is concerned anyway; and I now see, that there is more information to be gathered through this source can rest while the spirits work. Welf I than through all our sciences combined guess I better be gettin' this chair in the —and knowledge which fills the soul to gratification. I tell you, I bless the day when I came to the conclusion that all was arrogance and disappointment; for

from that day on, I have been obtain-May. And developing for the better. Frank.

Well, I hope so. May.

You carry the proofs in you. Forliving; now you enjoy life. Nothing

Fank. Hm--if that's the case, I suppose I'll soon be ready for transition; that is, die.

May.

Not quite—you don't get away from matter as easy as all that, my dear little fellow—recollect your aura, or spiritody is yet full of scars from past follies -every evil deed or thought leave- an impress on the spirit-body, and which is matter in itself virtually attracting the spirit, which holds the soul in abeyance to earth. The law of gravity is not overcome until every one of those impressions or folly-scars are erased; and this is done by overcoming the same evils once committed, transplant ing some opposites in their place-; in other words, substituting spirit for matter in your aura. But if this can be done while in the flesh, is yet an un-settled question. This latter process is what is meant by rounding out the spirit, and fitting it for a higher life. Of course you may die a physical death; that is, from disease, before half of this is accomplished. But why not prepare ourselves here for the flual transition, if in our power?

Frank. You are right-I acquiesce and bow to intuition as superior to intellect. The latter gives food for the brain, but is cold, while intuition satiates the heart and elevates us spiritually.

May.

And gives us a foretaste of heaven. One is positive and the other is negative; harmonize the two, and your long wished-for dream will be fulfilled--you will have real life, pure love, and absolute truth.

I have found it, and through you my dear (embraces her). God be thanked, I have reached happiness at last! It is the mastery of mind over matter! (Bells

May. Here they come!

(Enter bridal party.

Invisible Chorus; air: Mendelssohn's

Wedding March.) Hail, hail, to the happy. Hail, hail, hail, to the blessed. Joy to the blessed. Joy to the blessed. Peace, peace be unto them, the God united happy pair! Hail, hail, etc. (Repeat.) (Enter Uriel and Gustave's spirit guides from the cabinet.)

Margaret.

That makes us even.

Barky.

Now let's finish up this room; but Uriel.

Infinite spirit of this glorious universe: to thee we lift our souls in holy reverence; to thee we lift our hearts to ask a

of heaven, conveyed by ministering angels from above!

Gustave's Guide.

Love, the brightest jewel in virtue's diadem, is here assembled to unite in soul; bright angels come to seal the holy came the grand opening by the publibond and strew upon their nath of life sweet roses! 'Tis unto man, fair woman hath been given; to share with him the burdens of earth life, to cheer him when all else seems dreary, to comfort in the hours of dire distrese, and strengthen when hopes fade away! For this it is man's duty to protect and love the one whom God hath given in his charge whom Got hath given in his charge—
to honor and obey her heart's appeals,
when made in all confiding purity! We
ask not for lip vows and promises—their
hearts are known to those above. We
come to join two loving souls as one—
consented to by powers of those on high!
We bring them blessings from a world
of love, and wish them joy and happiness, and say what love hath joined together let mortal man not tear as under.
And in the name of Him on high, be And in the name of Him on high, be they proclaimed as man and wife. True marriages are made in heaven! Invisible Chorus.

"Nearer my God, to thee."

1st verse.
(Entersister Anna and Annie's guardian angel, bringing a wreath of roses)
(Tableau.) Sister Anna. With this wreath of roses-love-em-

blems of nature--we crown the bride of heaven, and bring her heart felt joys.

Chorus,—"Nearer my God to thee."
Enter other spirits and strew flowers
to their feet.—Roses fall from above. A ray of light from above illumines the bridal pair. CURTAIN FALLS.

[THE END]

Written for The Better Way.

A Little Metaphysics. To where and to what are we drifting? If not drifting, by what are we with Rev. Henry Drew, who of all disguided? This question comes to us as a honest and lying priests that I once part of an Iufinite. The we refers to us knew, bears off the palm. His abuses as a finite part coming within the range and inexcusable slanders and lies about to some extent of finite comprehension. me were so gross that on one occasion Since atomic force is incomprehensible my son sitting in his church and listen in finite and infinite sense, then in its ing, and spoke out so all could hear force or motion we have all forms. Forms that are combinations of atomic force, and quantity will give definite relation of specific activity. Out of this, then, definite direction is absolute and unerring. Born of this is mind individual, and, as an individual force, is governed by the infinite relation—it is a correlative of force, motion. This is a correlative of force, motion. This is the uncreated Infinite-without being, without end. Where, then, is the rule or law? In the infinite sense law is in relation, according to quantity, as negative and positive-the giver and receiver. As individual force moves by ceiver. As individual force moves by and having some intelligence in the its own relation, and from the infinite head, could connect it with the sounds, force, it gives rules perfect or imperfect and was thirty years before the Fox girls discovered that they could do it, as to results.

infinite sense; for the Infinite is perfect. This is as a whole. Then why do we complain of imperfect results? Because we see not the relation, the connection, the infinite forces at work. To learn this relation, individual mind has its occupation, and, as we view the situation, there is organized mind rule, as religious. These different organizations produce effects peculiar to themselves. This gives us peculiar people having distingui-hed characteristics. As these the cabinet, and old Arrogance put her merly you never thought life worth teachings become lost in general blendlike rooting out one's evils to know the | ing, we have the cosmopolitan, or one value of life and feel the influence of more agreeable to general cause, or infinite cause. The organ z tion of what is termed religious seuse, is predicated on conjecture, not a demonstrated natu rainess. The cosmopolitan will give us a natural religion of true cosmos, one that will be of demonstrations of true spiritual evidencs. It requires brutal force to subject mind to untrue or unnatural conditions. Brutal force is employed to force back natural evidence. So crude is mind in its general ignorance. There are many reasons for this; the most beastly one is a love of power. Ignorance worships this power because of its power to control. What, then, does it control? Ignorance-its own propagation. Think you mind will not throw off this ignorance. As sure as force is motion, and motion gives im-pressions on mind, mind will perceive relation, which will establish more just forms of association. There are little minds peddling their little ideas of that which falls short of universal justice. Get upon this universal justice to all common natural provision, "hangs all

the law and the prophets."

The saviors of mankind are they who proclaim this, and in the sacrifice of one, his judge proclaimed, "I find no fault in this man." But theory has set up that man can be redeemed only by and through sacrifice as an atonement to some imaginary potentate. The ab-surdity of this position can only be seen by the cosmopolitan as being contrary to natural cosmos. The cosmos of the theorist mind make material composition an atonement to a supposed deity potentate. When true cosmos shows atonement to be mind reversing all in convenient acts-for what but mind does the inconvenient—and as palpable evidence arises, mind perceives the necessity of this atonement—like a child that dreads the fire, all remedial forces must be applied to counteract detrimental conditions. This position is sound in cosmos philosophy, and can not be otherwise.

Advanced mind perceives this, and as Advanced mind perceives this, and as an aggregated force, more on the position of aggregated error. And so the fierce battle will go on, and, as the storm and lightning establish an equillibrium in material nature, so must mind establish its own equilibrium.

This is true of the entire universe. There can be no heaven or hell only as mind makes it. Justice may be denied, but its nemesis is certain.

but its nemesis is certain. A COSMOPOLITAN.

Written for The Better Way

In 1843 4 I began experiments in mesmerism which led into intercourse in 1847, through this channel, with the cation of nature's divine revelation, given through A. J. Davis, while mesmerized, and on receipt of this volume, for which mine was the first order to the publishers from beyond the city of New York, I began the public defense of its spiritual origin, confirming my own experiments and those of Mr. Cornell and others in Cincinnati. The prophecy in that book was soon fulfilled in an unexpected manner, and obscure quarter by the Methodist Fox family in Hydesville, N. Y, in a haunt ed house from which several families had been previously frightened away. By the merest accident, the two youngest girls, the only ones at home, discovered intelligence in the little raps which they had so often heard before, and by the aid of a few neighbors soon found it was not "Old Splitfoot," as they called it, and no more an angel than any of us, although often called so; and, so far as we have ever learned, not even a Christian, but the spirit of a peddler who had been murdered in the house many years ago, and who had haunted it for recognition, which now came and satisfied him, and opened the door for the thousands that have fol-I had begun in a discussion of the

spiritual origin of the messages in Nature's Divine Revelation, in 1847, with Rev. H. H. Vanamringe, and soon atter the rappings opened the next door, him, and said, "That is a lie, sir!" The preacher stopped a moment and then proceeded with no further allusion to me. He, to show it was the devil held circles and pretended to get messages from an old stone, from a plow, and even from the devil. As he was backed taught about that world, and so endangering their business of saving souls. It should not be forgotten that this was several years before Chauncy and Herman Burr had discussed that some persons, of whom Herman was an adept, could snap the toe joints by will power, and sold their new discovery to the But all results must be perfect in an Catholic church to use as a weapon against spirit intercourse, which is now so general that a score of such traitors. could not harm it.

This thread will spin out too long, so I will stop here and continue in next. WARREN CHASE.

Cheering Words.

To the Editor of The Better Way.

I am delighted with your paper. The four copies in hand contain so much that is elevating that I wish every Spiritualist in the land could read their pages. It is so far ahead of the past. There are no milk and water lectures from good but undeveloped mediums, that have rushed into public life before the spirit workers had prepared them fully. The print is plain and not full of printer's mistakes, that so mar the best written articles. THE BETTER WAY seems so have the right man in the right place now, and I entreat Spiritualists to sustain him and the excellent clean sheet he edits by a liberal patronage. Yes, you and you; not some other Spiritualist. Why, to those who hunger after soul food that is unadulterated, this paper is more valuable than meat on your board for daily food to the material man. Feed the -pirit. 'Tis the spirit that lives on after the mortal parts have ceased to have powers to demand sustenance. Don't you know, (yes, you,) that a starved soul will enter soul life more stunged than the puniest gutter child of New Y rk? Just try THE BETTER WAY, friend, and see if its grand truths well told are not more aidful to your life than meat.

Well, you need not entirely give up meat, perhaps tobacco or beer would do as well, though I hope most Spiritualists have discarded these. We know that tobacco leads to intemperance, and intemperance leads to littemperance, and intemperance leads to vice and pollution. Give up something, if necessary, and subscribe for THE BETTER WAY. Especially I ask this of my individual friends far and wide, while pledging them a paper destined to work our cause, any good cause, a benefit. Mor-ality grows from moral teachings. Purity springs from pure sources, and the heart is purified by thoughts which embrace elevating teachings, as the song is in harmony with the soul which loves music of this nature. Glean clean, pure thoughts if you would bear a conscience free from stings. Go where truth is taught if you would be truthful in your utterances. Read that which sparkles as clear running waters with truths if you would bear a noble soul to God's eye of all-penetrating sight—if you would rejoice the spirits of those you love gone on before.

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or unworthy of action.

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How to keep Spiritualism free from all unspiritual acts without losing any of our mediums is the momentous question.

Anyone can build a palace on earth with money, but not everyone can dwell in it after he lays off this mortal coil. It will altogether depend on the use or misuse he made of the palace while inhabiting It as a mortal.

Spiritualism, and mediums should there--if history is correct concerning his existence and his work.

Spiritualism is a law; spirits the agents of this law, and mediums the material basis through which both operate. When the latter reach individual harmony with this law, they have no more need of spirit agency to interpret the law's decree. Intuition then becomes perpetual.

Keep abreast of the times by building on those thoughts which you have-not thew them over and over again until they they become chestnuts. It makes people tired to hear the same thing more than happiest reunions of Spiritualists that ever twice now-a-days. A third time generally took place in Cincinnati. causes a dispersion and leaves the historian sole occupant of the situation.

Our correspondents are requested to report to us what the good mediums are doing, not what the bad ones are doing. The former instructs; the latter irritates. One makes the paper respected and in. duces our readers to pass it to his neigh bor; the other forces him to hide it from public view and finally uses it as kindling.

A reader in Brooklyn, N. Y., writes: "I am very much pleased to read your editorials, and congratulate you to the quality of your work. The higher aim you are striving for is very marked and conspicuous, and the firm stand you take must unquestionably raise the paper to a higher standard. I hope you may always be able to pursue that course."

A subscriber in Topeka writes: "Dear Brother Melchers, I feel constrained to send to you personally a word of greeting and to you express my satisfaction with THE BETTER WAY and the manner in which it is conducted. Have just read 'What is Spirit' and must say you have stated the case clearly, and wish professed Spiritualists would reflect upon it and cease sending out unkind and uncharitable thoughts."

When in olden times someone was imchosen the foolish things of this world to confound the mighty," we might believe that spiritual manifestations then were as simple as some of them are now. The Change made, and the "foolish" tableapping would have been subsided long ago.

As long as Spiritualists will discredit Christain belief, we must expect opposition From that source, Respect their faith and they will respect ours. Like attracts like. Because we are friendly disposed towards Christianity does not make us either Christians or so-called Christain Spiritualists. Because we respect Buddhism does not make us Buddhists. Let every human tracts-bitterness repels.

OUR ANNIVERSARY.

"Reunion, the hope of a human heart, was the utterance propelled from the inspired soul of Mrs. Stuart-Richings at the itualism is all a delusion-a universal psymorning services of the first day's anniversary proceedings. Reunion, what a beautiful thought-individually or universally. Both signify love. One, the reunion of hearts, probably separated by fate for a period of earth time, and the other, that reunion of souls with the Infinite where all life is destined to meet in the sweet bye-and-by. These two constitute the alpha and omega of happiness. But there is an intermediary state-the reunion of men and woman engaged in one common cause, and this was exemplified on Sunday morning at the G. A. R. Hall, where Spiritualists from many parts had assembled to celebrate the forty-first anniversary of Modern Spiritualism.

The services were opened by a grand potpouri from "Il Trovatore" for piano, organ, violin and cornet, and effectuated a beautiful mental harmony-the first and most necessary step to make any reunion a success.-Though not an absolute necessity for soul harmony, music, however, lends a charm to the occasion and allays unnatural activity of the exterior being and aids the interior to better manifest itself. And it did; for the happy faces of all present told the tale of a happy reunion.

At the close of the morning services Mrs. Stewart gave clairvoyant tests which were generally acknowledged as correct and good.

Brother Brooks held the rostrum in the, evening and in heart-fealt expressions rereminded those who were assembled there, that they had more to be thankful for than touched upon some of the earlier mediums and their struggles through the darkness of superstition and spiritual ignorance, showing that neither opposition nor Judases could impede the progress of any truth; and that neither the affirmations of duties to perform which we could not im- dition of law, for it governs that which is exposers nor Judases ever did affect a truthful cause-taking Christianity as the nearest example; and as Christianity lived despite its so-called betrayers (exposers) so cursed the day that Spiritualism ever en. condition of nature-being an epitome of would Spiritualism live-it being only a matter of time and patience.

Monday opened propitiously, Mrs. Shee-Mediumship constitutes the basis of han being the center of attraction, and in her usual pithy manner of expressing herfore constitute the exemplars for our moral | self, delivered an interesting lecture on the guidance. Jesus of Nazareth, the founder events of the day. The afternoon was deof Christianity, embraced all of the above voted to conference, and the evening to regular services. On this occasion Mrs. caused a general good feeling to prevail on to manhood, and how? Through disapaccount of her appearance once more on the rostrum. Mrs. Richings recited "Yellow B.rd", and as usual earned an encore. and then another. The valedictory was made by Mr. A. C. Ladd, who in elequent expressions, voiced the truth of the occasion most satisfactory -- a reportorial account of which will appear in our next

Taken in all, the celebration was a suc-

HOW SHALL WE WRITE ?

It is a difficult thing to please everybody -especially when telling the truth. Some of our correspondents spur us on to put it as strong as possible; others to be mild. Some object to a little sarcasm, while others again like it, and are sorry there isn't more of it. Some object to our blunt way of expressing ourself occasionally, while many cheer it. Now, we simply tell the truth as we know it; but it seems that every form of truth has its peculiar method of depicting itself in force or language, and, we should'nt doubt, according to the necessity of the case. If a little sarcasm or irony, bluntness of expression or cussedness gets mixed with our thoughts occasionally, we hope the reader will forgive it, and not expect unadulterated truth to come through an unangelic

To weigh every truth before expressing it for fear of treading on somebody's toes, would be to deprive the world of much delight; and if we were to follow all the advice given us in this respect, our readers would have but blank columns to-look at; for we would have nothing more to write about. Because some innocent one permits himself to become offended is not our fault. There is but one way to express truth and that is to tell it as it is-not ensconse it in apologies or cant. A little pelled to write, "Verily hath the Lord plain English aids a certain class of readers to better comprehend it, while others need a little sarcasm-a good substitute for hard words, and obviates libel suits. Besides, it is not[dignified for a paper to use consistency with which some of them are such harsh sounding terms as "liar"-exbeing constantly repeated ought to con- cuse, we meant to say reformer, and wince that they are not of human origin; nobody can take upon himself our mean-For if they were, there would be a constant ing except to covict himself in so doing. If there is any harm in this, we are willing to apologize to all who cannot penetrate our real motive. But intuition never fails to discern any cause, and if the people would only give the soul a chance to look into causation by not jumping to conclusions too quick, they would see that we did'nt mean them, but the other "feller"

We must not expect those virtues to be practiced by others which we mostly need ourselves. But we generally see that lacksoul believe as he feels inclined, otherwise ing qualification in others which we lack our boasted charity is naught. Love at- ourselves and would like to boast of as

ALL A DELUSION-ANOTHER EXPOSE. Our friends will undoubtedly be more

than surprised when we tell them that Spir-

whole is a mental disease which is coursing

led by them in every respect, even to erence between the two. soliciting their advice in purchasing little but the more we sought after our final reward, the lower-we sank in worldly posibeing and with all the will we could muster, tried to cast off this hellish delusion. It any other religious system in the world, impetus by giving it up to nature-that mal life into consideration. In a contrary and that no better opportunity could be condition which it behooves some people direction though life becomes more and selected than the present one to recall the to call God. Instead of individualizing more sensitive, only that as it crosses the various causes which lead to it. He then ourself to become a useful citizen like line into the purely spiritual the influence others who were honestly and earnestly assumes a pleasing sensation-calm, peacepure, as it were. We suddenly looked with material nature. contempt upon such childishness, and to return to earth, as it were, and make the youd the line which divides the two states. Annie C. Rall delivered the discourse, and | best of life. We had become convertedpointments, trials, sickness, business occur, but several times, till at last we came we smiled-first a little ghastly on fate; then a little sarcastically; and finally indifferently. At this period we reached a had brought us en rapport with a higher the material than into the spiritual. power at the moment, or whether our selfsoul-elevating truth!

Silence is often the most powerful and ship. most aggravating avenger. It places your antagonist at a disadvantage which cannot be overcome.

WHAT IS MEDIUMSHIP.

Mediumship is the intermediary state between a spirit and a mortal-the unfolding of the spiritual faculties prior to tranchological delusion as the world has never sition into the purely spiritual state of exseen. We are all self-psychologized, and istence. Those who are sensitive to the the spirits we think we are communing disturbing influences of matter, as atmoswith, are simply our own spirits, brought pheric changes, magnetic or electric unto such a pitch of activity as to create a dulations, sudden depressions or feelings general contagion for this effect. The of an opposite nature, are approaching the demarkation line between spirit and matthrough the world and affecting all persons ter, or rather that condition of the two who are somewhat unbalanced, or sensi- which divides spiritual nature from tively constructed. Yes, friends, we came material nature; for there is no real divito this conclusion by solid reasoning, and sion between the two-they being co-exiscan furnish the be of evidence to that tent and interblending as entities, only effect by personal experience. Like many that they have a relative or an apparent others, we believed implicitly in the so- division as we swerve from the center called spirits, and permitted ourself to be where it is impossible to cognize the differ

Those who have reached this so-called articles of clothing. But oh, how have we demarkation line by soul-growth-equal regretted it all. Time wasted and money proportions of spiritual to material forcespent in seeking after a myth, called hap. become sensitive, to those influences of napiness. When we felt surest that we had ture which control, develop and operate it, it eluded our grasp and was gone like on matter for a life-giving effect, these inan ignis-fatuus. But we had gone so far fluences also being gross or refined in comand we hoped it might yet come. We parison to their deviation from the center reached out again, and again called on our of action. But as mortals do not begin to supposed spirit friends for assistance. It perceive these higher influences of nature came, of course, why not? Once we are until they are nearing the central current. self psychologized, it is not so easily as it were, they do not suffer from the ex broken. We did what it advised us to do, tremely gross influences that exist in connection with material nature very far this side of the demarkation line-their own tion, and not until our own good sense grosser material condition being their natcame to our rescue, did we really see our ural protection, as it may also be inferred error. Then we roused every fibre in our from the fact that life becomes less sensitive as it descends in the scale of evolution -the lower forms being-already devoid of was too late; we had destroyed our mental sensation without taking vegetable or anistriving to gain a livelihood, we had be- ful and tranquil-spiritual nature consticome an imbecile and unfit to take our tuting this by virtue of its absolute potency place beside other respected citizens. We of being or of constituting an absolute gave up-not in despair, because we had controlling agency; virtually being a conpose on others, but to become good and negative to it or that which constitutes

Now, mediums may be compared to this tered our head or heart, we didn't remem. its entirety-and as they increase in spiritber which. We denounced the very name ual force or grow into the spiritual, they of spirit. 'Twas all the work of hell. But become sensitive to that which exists in what is hell? If there was a hell, there spiritual nature, and which is inhabited by must be a heaven too. And where are departed mortals - beings who have they? God help us. That thought once thrown off the grosser material envelope more aroused our interest in something and now exist in spirit so-to-say. Many beyond ourself. We had just concluded though die before they have developed be-These are just as much in material nature as mortals are who still exist this side of the dividing line of influences, and, being troubles, deaths, and we may add damna- out of the material body naturally feel the tion generally, Not only once did this influences all the keener, only that they are protected from direct material sufferto the conclusion that such was life, and ing on account of their disconnection from gross matter or that which we call matter.

Having reached this demarkation line man is naturally as much spirit as he is sort of passive state and could not but mortal. It is generally termed the unpity others who were yet fussing and tu- folding of the spiritual faculties, or as if cess, never to be forgotten as one of the ming about fate. We knew we couldn't the unfolding of these faculties were the the whole machinery and make it difficult help them and simply whispered consola- cause of his sensitiveness or his medium- for him to regain his lost thread or regular lation to them as we used to do to ourself ship. But it may be taken the other way, line of action. in our self-psychologized state, believing and consider sensitiveness or mediumship it to come from spirits. So we made up a natural result of soul-growth. Of course, our mind to be practical and let the spirits rejecting, the carnal for the intellectual, go. But we were finished up ourself and the selfish for the self-sacrificing, hastens despite our determination to be practical, man's development in that direction. So could not make use of it. What now? the practice of mediumship hastens his Once more and for the last time we would unfoldment into the spiritual, and he will appeal to the Most High, and inwardly naturally attribute his gifts to the unfoldsaid to ourself if he didn't listen to us now ing of the spiritual. But with all the prac-He too could go to the devil. But we were tice, he may not reach it after all; for if he crushed, humiliated, dejected at the same indulges in more materiality than spirittime, and in that state felt something with- uality, he is as likely to digress from the

> reproach or non expectant state had any sense. The various forms that it takes is effect, we are unable to tell. Suffice it to due to strictly individual conditions. in the end, for it is the medium's friend. say, that though we had no more belief in Man, according to his composition, or, to spiritual'stic nonsense, we suddenly be- make a phrase, according to his percental came a victim of faith. And what was elements, becomes a medium at this stage that? Why, we loved something we could for a certain effect-each one characterneither see nor understand. We called it istic in himself, even where the composi-God and have done so ever since. If it is tion agrees sufficiently to form a class of the same thing that spirits call universal mediumship. But as this requires as much intelligence or spirit, why, be it so. At all of a chemical analysis to be understood as events, from that moment on, we began to it does to analyse the material body to understand the meaning of this psycholog- know its component parts, we stop here, ical delusion we had been laboring under, and close by saying that all persons who and found out that it was perverted spirit begin to perceive the influences above communion—our spirit friends simply act- mentioned are within near approach of ing on us in a natural manner and allow- mediumship, and may either hasten its ing their impressions to pass through our unfoldment by following a strictly spiritaura just as this would grind it out, as it ual life for a time being, and allowing the were, without attempting to give it with phase to manifest naturally, or by having sufficient force to pass it through unper- a spiritual diagnosis of himself made verted. By this operation we learn the through some psychometrist, and then, nature of self. It is a mirror that reflects according to the phase of mediumship very ugly images at times, and among discovered, take up the practice thereof them we saw, or thought we saw Spirit- until perfected. Spirits are always ready ualism as a delusion. Well, our spirit friends to aid those who are desirous of Jevelophave since then told us that they helped ing their spiritual gifts, and none need us to believe all that in order to get us just fear the result. All leads to good, whatmad enough to tell the truth about things ever ones bellef, or whatever one choses to without prologues. So, friends, if you find | believe after having developed it. Mediumyourselves in similar conditions, do not be ship exists among all peoples of earth; for alarmed. All's well that ends well, and in every class, tribe or race there are the worse the passage, the more beautiful always some who are within approach of Spiritualism will appear to you in the end, this spiritualized state-even though of and you will then know for a positive fact low mentality and ignorant of moral law. that it is not a delusion, but a sublime and But as the Caucasian race is the farthest advanced in general or in the average, it offers the largest variety or forms of mediumship, and thus the higher forms of

> > A narrow spirit will readily find cause for being offended.

truth that emanate from modern medium-

WHAT IS LIFE, OR CAN SPIRITS DIE? Life is sensation, motion, law. Sensation is to feel, see, hear, smell or taste. Motion is activity, energy, force, growth or development. Law is God, intelligence or spirit. Man is an epitome of the whole or life individualized. Death is inanition,

If life be the former, how can it die?

inaction or inertia.

Life could not exist if death were an absolute condition, nor could there be such a condition as life if it had to be created. Thus life must be absolute, eternal and without beginning if it is anything; and if man is an epitome of life, he must be an eternal or immortal quality. Thus man cannot die, and yet there is death so-called. The body dies, but this does not constitute life. The spirit body is known to live after death of the physical body. But is this life? We know the spirit has sensation. So had the body. And motion too. And intelligence. The spirit body has all of these attributes. But none of them are cognizable either to mortal (physical) nor to spirit (clairvoyant) sight or sensation. If the mortal body had all these attributes and did not constitute life-proven by the fact that it died-why should not the spiritbody be subjected to the same or a similar death, this not constituting life either? Probably it is, only not of such an arbitrary nature. As spirits never speak of funerals on the other side we may infer that no such deaths occur there. But they do say that spirits rise or become invisible to lower ones as they become purified. This unlocks the mystery. They do die, but gradually. They simply cast off the grosser elements of their spirit bodies by degrees or as they unfold in soul, i. e. in of a highly interesting character, and we life; and from which we may infer, that would therefore advise not to overlook either the soul casts off its spirit body altogether finally, or this appendage becomes so refined that it becomes invisible even to clairvoyant or spirit sight. What then? Can the soul see? Has it similar qualifications to that of the spirit? If not what has it instead? It has life, or constitutes life in a state of individuality. But what is this life. Echo answers naught. Is it sensation; is it motion; is it intelligence, or does it constitute a combination of the whole? Who can answer?

Man has one definite qualification-intelligence. This unfolds itself for various effects through the human spirit, taking the form of talents, gifts so-called, genius for mental, mechanical or mathematical labor, and man perfects himself in either one or the other according to the attention he pays to it, without endeavoring to serve two masters. Thus everyone is capacitated for a certain effect, and must be left to work in his sphere to prevent blunders or a break in his course. A talented writer is seldom a good organizer or an outdoor solicitor. His work is in the realm of thought and from which he may gather that which aids the practical worker, but without the worker, however, his best thoughts would remain but idle dreams. But one must not interfere with anothers duty by drawing him away from it, even if but temporarily. Man's aim in life is like law-a momentous break may disrupt

Our only enemies are spirit frauds. It is the only specie of living creature that we hold a prejudice against and shall combat him wherever he may be lodgedwhether behind a medium or a medium's cabinet. But when a medium feels hurt occasionally at our severity, it is because some spirit fraud has been hit, who tries to give vent to his indignation through the sensitive he follows about, inspiring the same to a feeling of resentment for doubtin, we had never experienced before. It center as to approach it, and may lose his ing that he or she really has spirit associwas like love! Whether that thought mediumship again, by growing more into ates with Big names or Great powers. THE BETTER WAY is the medium's mir-But such is mediumship in its primitive | ror; but a good mirror reflects the bad as well as the good-but more good than bad

> Sweet golden-hued love! 'Tis the crowning emblem of the spirits aim. Without it all would be but dreary, cold and uncongenial; even when surrounded by old years. friends of yore. For where no love warms up the heart to give response, the soul feels sad and oft' inclined to weep. Not tears, but silent and in sorrow mourns because of chances lost in storing that which brings consolation when oppressed. 'Tis love which cheers and makes man's burdens light and frees him from dread melancholy in his lonely hours. It lends clairvoyance to the soul and this enables it to penetrate to distant shores. It is the light within shedding forth its beams, and like the origin knows naught of space or

The terms "spiritual" and "moral" are frequently employed together as qualifying adjectives concerning man's nature. When speaking of his physical and spiritual na ture it implies definiteness; but when employing the three terms "physical," "spiritual" and "moral," we have two qualifica tions concerning his interior nature without specification as to whether his spirit or soul is meant. To avoid this indefiniteness, we would suggest that "spiritual" be employed in reference to his spirit body, and also term this his spiritual nature, while 'moral" be used in reference to his soul or oul nature. If but a duality this would not be necessary, but as man is a trinity it becomes necessary to avoid misunder

The man who fears God must have a guilty conscience.

A Christian minister, who though criticizing much that THE BETTER WAY contains, closes his letter as follows-Yours is the only paper that has main. tained self-respect enough to adhere to the decencies of a professed religion of love in your method of treating opponents Hence I have devoted some attention to your columns. I never argue with a olackguard. A gentleman always loses thereby. I may assail your system but your personal character is inviolate from my pen or tongue. The quieter you keep your members who are insulting the more likely you are to secure a hearing.'

As long as mediums will welcome every spirit that happens to have been a rever end, a doctor, a professor or something else that distinguished him from ordinary mankind, they must expect to be deceived or deluded in the end. Let love be the motive that invites them; not the desire to have them acknowledge the truth of Spir. itualism because they opposed you is earth-life. They will acknowledge it without a reminder. Let them ask permission to come rather than invite them. There is more truth behind such conditions.

A strange speciman of charity is when a contributor tells of something that is "cursed," "infernal," "barbarous," etc., etc. and in the next sentence following says he always expresses himse!f mildly and charitably. Consistency, thou art a jewel, isdeed, but somewhat rare nowadays.

Some of our readers may not know that our correspondence columns often contain whiffs of scientific and philosophic thought

The following is the program of music o be rendered at the services of the Union society of Spiritualists, 115 West Sins Street, Sunday, April 6: MORNING.

1-Overture-"Welcome," - - Catlin 2-Sei Mir Gegrusst, - - . Konier.

EVENING. 1-Overture-Maxmillian - - Ascher, 2-Celebre Cautique de Noel - - Mely.

Reviews.

"Onward" is the name of a nearly printed new-born Spiritualist paper. Itia about the size of New Thought and edited by Capt. L Barney. It is published in Cincinnati at \$1,00 per year. We we come it as another beacon to aid in spread ng the light of Spiritualism, and how that it may be liberally patronized. so doing it will help the cause onward.

"Modern Thought" is another new spir itual journal, published monthly by the Modern Thought Publishing Co., of Kusas City, Mo., at \$1 00 per annum. promises to be a modern thinker, for t says editorially: * * It is not intended however, that these columns shall be use to tear down, but always to build up hence no space shall be accorded to the iconoclast nor pessimist, nor he who see to cast a slur upon the work of his neigh bor; but the ideas of all generous, lovis souls will be thrice welcome." Such p pers we thrice welcome to our ranks, a they will keep Spiritualists in harmon with the nineteenth century, love keeping open the way for Modern Thought!

Briefs.

Col, Bandy has gone East for a short van-Cairo, Egypt, has had a Spiritualist some issue 18872.

Mrs. Belle F. Hamilton has changed be Chicago residence to 482 Washington 832

The Spiritualists of Springfield, Mass, are raising a fund with which to build a caspe or medium's hall.

The Spiritualists of Southern Californic contemplate having a grand picnic at San land early in May.

Dr. H. W. Abbott, a well-known magnetic healer of San Francisco, has returned tolksi-city after an extended tour of a year and a

On Sunday next Mr. J. J. Morse will on mence an engagement for the mon April at Adelphi Hall, corner of Fifty-Aprillat Adelphi Hall, corner of Filly4ccs street and Seventh avenue, with the Fir Society of Spiritualists of New York til This will be the only period during will Mr. Morse speaks in the above city during the remainder of his stay in the Unit States.

Memorial.

The following resolution were adopted by the Ober Union Spiritual Association Geauge county, March 24, 1889-

Passed to spirit life, February 28, 1888, from Middlefield, Ohio, Mr. John Morse, aged # Accepting the truth of Spiritualism h

many years he has gone without doubt fear to join a dear companion in the life be The funeral services were held in the

Methodist Church at Middleffeld, March 1889. Mrs. Myra F. Paine, Painesville, U., de livered an excellent discourse on the occ sion, basing her remarks on a rational spi ual philosophy, which points to a fute bright and glorious, when free from care trials and sorrows of this earthly life.

The deceased possessed a gental and so disposition. His cheerful presence will adly missed by his many friends, but w feel assured, that his advanced position wi secure to us knowledge and spiritual infi ence, such as will largely compensate for the

physical presence; therefore be it

physical presence; therefore be it

Resolved. That the members of the Obst
Union Spiritual Association of Geauga consity recognize in the passing away of out
brother the loss of a devoted friend, a pure
and practical Spiritualist.

Resolved. That our warmest sympathies
are hereby extended to the family of the deceased that still remain in earth life.

Resolved. That we desire and expect his
spiritual presence to be felt in our meelings
whenever spiritual influence is invoked.

Resolved. That a copy of these resolutions
be placed on the records of the Association.
a copy be presented to the family, and one to
be sent to Cincinnati for publication in TER
BETTER WAY; also one to be sent to the Mad
diefield Messenger for publication.

MRS. J. E. REED,
MRS. C. D. CLAPP,
MISS L. B. GOOLD.

Com.

W. C. H .- Thanks brother, We are endead

oring to make every issue of the B. W. sample copy of purely spiritual impulses The only way to attract good condi around us, personally and as a cause, is to si tend good. Love attracts love-ill feeling the Dayton, O.

Mrs. Helen Stuart-Richings was here the 20th and 21st of March and delivered two lectures to quite good-sized audiences each evening,in her peculiar way, giving forth such exalting and soul expiring thought, that awakened an interest and impetus to the cause that has made it possible for her engagement here for the first two Sundays in May, and with more self-sacrificing speakers and instruments in the firld, so rich for the harvester, our giorious cause will progress and have that respect shown it that it so much merits.

408 East Fifth street. 408 East Fifth street.

Troy, N. Y.

The First Society of Spiritualists celebrated the forty-first anniversary of Modern Spiritgalism at their room, 18 Keenan building, march 23th. Interesting remarks were made by the president. Mrs. C. Fannie Allyn, Mrs. Ida P. A. Whitlock Mrs. Reynolds, nd others, and a very pleasant and good time was had.

Mrs. Ada Foye will occupy our platform during the month of April, and we expect to receive tests that will open the eyes of the

Springfield, Mass.

Large audiences gathered at Grand Army Hall to listen to the guides of Emma J. Nickerson upon the following subjects: "Beacon tights of progress," and "Foes without and

within."

The afternoon discourse was illustrated by symbol ships, portraying the virtues and vices, was listened to with spell-bound attention. The evening theme was a treat, because of the spirituality and moral teaching. About a dozen subjects were woven into poems at the close of service, among them "Masonry," and the presence of a brother Mason was clearly proven.

Miss Nickerson goes to Boston for the anniversary, while we are to have Frank C. Algerton with us. The cause is growing in our midst. Thanks to the earnest workers who are laboring with us.

FRED LEIGHTON.

Chicago, III.

Mrs. Belle F. Hamilton celebrated the forty-first anniversary of Spiritualism at her home this evening. Her circle was largely attended, the house beautifully decorated with flowers. Her control, Gen'l Baker gave a beautiful discourse on "The Evergreen Shore," followed by her little control, Nannie, who gave tesis and sung her favorite song to the tune of "Home Sweet Home," but the words of which were composed by her in spirit life. Lizzle, her German control, gave tests, after which Mingo gave all grand tests.

Mrs. Hamilton is doing a grand work for the cause of Spiritualism, and will remove to her new home the first of the month, where she will hold her Thursday night seauce, 482 Washington Boulevard. Will be pleased to see all of her friends.

March 30, L. GARDNER. home this evening. Her circle was largely

L. GARDNER.

Alliance, O.

The forty-first anniversary of Modern Spiritualism was celebrated on Sunday at Independent Church. Evergreeens, flowers in bloom, boquets, etc., decorated the

ers in bloom, boquets, etc., decorated the interior. The speaker's stand was profusely laden with roses, calls lilles, and pinks. The morning's program consisted of a hymn by the choir, poem and invocation, and lecture on subjects taken from the audience. The latter by Frank T. Ripley, was fine and well rendered. At the close ten persons were admitted into the church by extending the right hand of fellowship to them.

The afternoon's services consisted of hymn by choir; invocation and address by E. V Wilson through F. T. Ripley; recitations by Miss Flora Andruff and Miss Joste Weir, closing with conference.

The evening program consisted of a solo by Professor Longley, poem and invocation by F. T. Ripley, solo by Professor Longley, and anniversary address by Thomas Starr King through F. T. Ripley, the latter was on the subject of the day, the guide of the medium giving a history of Spiritualism from its beginning, with appropriate comment, and in the concourse of the lecture said that greater manifestations may be looked for in the next few years. After the discourse tests were given by Mr. Ripley, which drew forth many congratulations on account of his success. In all the celebration was one to be long remembered.—Mr. Ripley remains with us during the month of April, and indications already portend good attendances.

REPORTER.

New York.

The Sunday, 24th inst., meetings of Progressive Spiritualists at Arcanum Hali, 57 W. Twenty-fifth street, were very interesting. The mediums' meeting at 3 p. m., participated in by many mediums, was very harmonious and convincing.

At 8 p. m. Dr. D. M. McFall, the people's favorite speaker, delivered his third and last lecture here prior to his departure for his home in Nashville, T no. There was a packed home in Nashville, T no. There was a packed house present to listen to his interesting and important subjects, name y, "Mediumistic Environments." The appreciation on part of the audience was unanimous. After a vote of thanks an invition was given him to lecture in this city in the near future. The doctor consented. The work he has done for our cause since he came among us will be feit in many homes. True workers will always succeed in all things. Prof. Van Horn at each meeting gave proofs of spirit messages to many persons.

CORRESPONDENT.

The Beacon Light Meeting of Sunday evening, March 24th, was as usual well attended. In the absence of Professor Baldwin, J. F. In the absence of Professor Baldwin, J. F. Jeaneret adressed the friends present taking for subject "Spiritual life the natural life of man." Interesting remarks were made by Mrs. M. E. Williams, C. P. McCarthy and Thomas Bruce. As soon as arrangements can be completed Mrs. Williams intends to transfer these meetings from her parlors to some commodious hail, where no doubt she will be as successful as she has been thus far in keeping up the high standard of harmony and attractivness which has distinguished them from the start.

Meetings held every Sunday evening at 8 p. m., at 222 W. Forty-sixth street. Free to all.

Mantua Station, O.

The day we celebrate in the land of the free and the home of the brave. Of those who fear not, dare to search for, sift and garner all truth, then hasten to proclaim the revealed evidence of eternal life and the consistent philosophy, based on infinite progressive laws to many anxious waiting minds; therefore, as a society, as an humble and grateful remembrance to those immortals who so nobly and successfully originated and continue the grandest and most beneficial movement in the modern religious and scientific achievements of mind, will meet Sanday, March 31st, in social and spiritual communion, in peace and good will toward man, at the residence of Dr. D. M. King, who, man, at the residence of Dr. D. M. King, who, having filled most successfully his season engagement at the Cleveland, Ohio, Institute of Phreno-Psychology, will respond to calls for lectures, psychometric readings, also speak at funerals and organize societies in in Ohio and adjoining States. Special engagements for the coming camp meetings are solicited, and will receive prompt attention.

Let us all, as reasonal beings, be firm, conscientious, consistent, and withal charitable in the exposition of our knowledge of life, duty and morality, always endeavoring by and exemplary life or purity and useruiness of an ennobling, discreet generosity, to impress the sublime truthfulness, elevating beauty, extreme purity, and practical utility of the positive revelation of spirit existence and communication that shall henceforth be an sternal blessing and ever increasing to the present and coming generations of humanity.

s, the day breaks, dawning in light, links to progress tru h and right. erch 24 '89.

The above report arrived Wednesday orning-after our paper was out, but it conains an idea of what is being done there.

The Progressive Lyzeum considered the ubject of evolution last evening in a lecture by Mr. 3. J. Morse, a trance medium from London, on the theme Evolution spiritually considered. The lecturer followed material evolution down from the time when the nebon earth at a time when there was food for his sustenance-all were touched upon. The The following program was rendered: conclusion reached was that the universe is sufficient for its own phenomena and we can only accept the universe and its phenomena by admitting that the universe comprises istic view the end of evolution has been reached, now that the intelligence of man is attained," the speaker said: "Death, materialists say, ends life in man. But what is that evolution does not go on beyond the ors he is the embodiment of her possibilities. Man is the universe in miniature. His consciousness is the basis of all spiritual life. If evolution results in all that has been proved in the material world, it must also be applied to the immorality of man. The evolution of human nature has been such that it has evolved a spiritual nature within itself which will be carried on into another sphere of action. The spiritual realm is in the second order of evolution. You are spiritually rooted in the personality of God and must go on as long as the divine energy goes on. Everlasting progress is the logic of evolution. As Spiritualists you know that you hold communication with spirits. What you require is science and philosophy of the relation between the material and spiritual world to make our ground assailable. With your proof that evolution shows the existence of spiritual iffe in one hand and your proof that your ground is substantiated by the return of the spirits in the other your attitude is unasailable." the ultimate of all nature's physical endeav-

The services usually held by Mrs. Doty and the ladies of the W. C. T. U. in the jail were somewhat varied yesterday afternoon by Mr. Thomas Lees, the local Spiritualist, and Mr. J. J. Morse, the trance medium of London. After several hymns were sung and the Rev. br. Hildreth had given the attentive prisoners a half hour's talk of a very interesting character, Mr. Lees said a few words and recited in unison with the guardian and some scholars of the Lyceum a poem, "Things That Never Die." During the singing of the next hymn Mr. Morse became entranced and spoke amidst the most breathless silence, giving the prisoners some good practical advice on reform when they should once more be free men. After the speaking Mrs. Doty asked all who felt benefited by the services they had held through the winter to rise and

say so.

Joseph Corbett then rose and told of the benefit he had derived from the services, and tnanked God that he had been incarcerated, as he thought it had been brought about by Christ. He spoke to his fellow prisoners, and enjoined them all to accept Christ. One of the other young men arose and made a similar confession. The services closed with a benediction and prayer by Dr. Hildreth, and the distribution of the gospel papers by the ladies of the W. C. T. U. After a short personal conversation with the prisoners the missionaries left.

Quincy, III.

Below is a letter written by a clergyman of this city, to a lady whose life is irreproachable in point of morality, and who is acknowled to be one of the most benevolent and kind-hearted women of this or any other city. She has been guilty of promoting the cause of Spiritualism in this community, by erecting a fine hall and dedicating it to humanity, and she has had meetings held in said hall, and otherwise advanced the cause of truth and progress Recently, after a pea band of immortal educators, who are 4th.

seeking the welfare and elevation of humaniThe interested in Cincinnati, Covington, um, 538 W. Eight street. dangerous evil. Although the teachings given through my lips are uniformly mild and charitable, rather than harshly aggressive, yet the fact of their emanating from the world beyond is more than these gentlemen can possibly endure. And inasmuchas, just now, they are prohibited from calling in the aid of the secular or civil power to suppress free thought, the only resort left them seems to be to send up an appeal to the wrathful

"God of host."

QUINCY LL., March 12, 1889.

MRS. MERRICK:—It 1 believed by Christian people in his city that you are doing a great deal of harm. Your professed intercourse with familiar spirits is in rebeilion against the law of God, and at war with the kingdom of our Lord Jesus Christ, and not only exposes yourself to the eternal death, but also the frequenters of your meetings; for it said expressly in God's word that "all consultors with familiar spirits are an abomination unto the Lord," and that "God will set his face against that soul that turneth after such as have familiar spirits."

In order that this evil may be abated, and that this dishonor to God may cease, it has been agreed by three of those Christian people to make you the subject of special prayer to God, at 7. p. m. of every day, till they receive an answer to their pelitions, that God will so convict you of sin that you will forsake your sins, and turn and seek him with all your heart; and if you will not do this, but will continue in your voluntary rebellion against Him, that he will take you out of the way. This is done in tender regard for your weifare (?), and the welfare of those who are being misled by this great sin.

The Lord has promised that he will certainly hear and answer their requests.

And I would remind you that God's word says "He that being often reproved hardenenth his neck, shall suddenly be destroyed, and that without remedy." But that he is full of mercy to those who forsake their sins and seek Him.

Yours with respect, O. P. H. ASH."

And this gentleman declares that this most

Yours with respect, o. P. H. ASH." And this gentleman declares that this most excellent old lady to be a "sinner," and threatens her with eternal wrath if she doesn't repent and do what he says she

But the attempt to frighten the poor "sinner" has proved a poor investment. She has replied to him in a suitable manner, which must make him feel like repenting himself. I devoted an afternoon's discourse to the public consideration of his case, as per advertisement in the city papers-speaking on the question "is this the nineteenth century?' And if he could be induced to come out in open debate, I should hold a public discussion with him on the question, "Do nature and the Bible teach and sanction intercommunion between the seen and the unseen worlds?"

Yours for universal mental liberty,

JAMES MADISON ALLEN. ALPENA, MICH., Dec. 26, 1888,

CHICAGO MAGNETIC SHIELD Co.-Enclosed you will find money order for which send me twelve pair of your magnetic insoles. 1 received the others and am well pleased with them. I don't think I shall be without a pair again. I would like to send for two or three dozen to distribute among women in my neighborhood, as they would SPEAK for hemselves. If you will send some of your literature I will circulate it to help convince people of the virtues of the soles. Yours respectfully,

MRS. W. L. MCDONALD.

On Sunday, March 31, the First Society of Spiritualists celebrated the forty-first anniversary of the advent of Modern Spiritualism at Adelphi Hall. The ball was decorabeautifully with palms and roses, and rest ing upon an easel on the stage was a large nlous earth was thrown off from the sun, oil painting of Mrs. Margaret Fox, mother and pictured its possible phases in a period of the Fox sisters; the frame was trimed with antedating that time. The natural sequence a wreath of laurel, furnished by Mrs. Nellie of the earth, the time when fruit might be J. T. Brigham, from her home in Massachuyielded from it and the appearance of man setts. Upon the desk was a beautiful cluster of calla littes and a bouquets of spring flowers

Mr. J. H. Newton was the first speaker and said we have come to celebrate the forwhen it was discovered as a fact that rational fused to put a Spiritualist notice under the there that proves that death ends life and religious notices, to-day it devotes several columns to the subject of Spiritualism - and grave? It is fair to assume that as man is also has an editorial. The Press was one of the first papers to give us fair play.

Professor Baldwin said that Spiritualism is penetrating every little nook of Society and people are beginning to enquire into and ap-

Mr. C. Bowen, of Brooklyn, made a very spirited speech, saying among other things. 'The march of the Spiritualists and liberals of America is a triumphant one. The altar of God and superstition are sinking, and the sauds upon which they stand are shift ing. Huxley thinks he has solved the ques-tion of the rappings, but he has followed Dogberry's example and written himself an

Dogberry's example and written himself an ass.

Mrs. Leah Fox Underhill spoke of the early days of Modern Spiritualism, and of the many trials she has experienced during its rise and progress to the present time, and the audience was in perfect sympathy with this good lady's thought and speech.

Mrs. M. E. Wlittams spoke in a sensible manner of the power of mediamship to demonstrate to the people the glorious truths of Modern Spiritualism.

Mrs Neilte J. Brigham was the last, but not the least speaker, and spoke in glowing terms of the increasing evidence of the growth of Spiritualism, urning her face towards a portrait on the easel closed with a beautiful poem of worthy tribute to Mrs. Margaret Fox.

The musical program was varied and rich, far excelling in harmony and rendition the expectations of the Committee of Arrangements. Prof. Watson, son and daughter, rendered some fine violin trios. There were solos by Prof. Carlos Florentine and Miss Liby Runals, whistling solo, and encore by Miss Mamie Horton, plano solo by Prof. Senor Cernelos, and a quartette, "Triumphal March," dedicated to the Spiritualist and Liberals of America by Senor Cernelos, and performed for the first time by Mr. Snipes, Dr. Lawrence, Miss Goodwin and Miss Libby. The celebration was a success; the audience large, and everybody satisfied and happy. Mr. J. J. Morse, of London, will speak next Sunday morning and evening, and every Sunday during April. Mr. Wm. J. Fletcher, of Boston, will lecture and give tests at the meeting for manifestation in the afternoon. Mrs. Brigham will speak in Brookiyn next Sunday and during April.

Fraternally yours,

PATTERSON.

New York, March 31, 1889.

New York, March 31, 1889.

To Whom it May Concern.

DEAR SIR: -- I regret very much to be obliged to correct an impression fast gaining ground

Mental Science Class.

Those who desire admission to the select class to be taught at parlor of Palace Hotel, Cincinnati, by Dr. Swarts, should meet the riod of rest, the hall has been used by the authorized organizer. Mrs. B. K. Williams, writer as a mouth-piece for instructions from at the said hotel parlor, at 2:30 p. m., on April

ty. It seems that this reverend gentleman has Newport and other points are invited to become alarmed, and concludes to appeal to the throne of grace for an abatement of this known the terms, and will inform the attendants of specialties they may expect.

DR. A. W. S. ROTHERMEL, of Brooklyn. New York, the noted mediun, will give a medical examination and one lot of medicine free to all who subscribe for THE BETTER WAY for one year. Subscription price \$2.00, Send a lock of hair or some article of cloth-ing worn by the person, and address him in care of the Way Publishing Co., Cincinnati, and receive a diagnosis and medicine FREE.

. F. POOLE, Clinton, Iowa. Dear Sir:—Enclosed find \$1.10 for another pair of your Melted Pebble sociacies. They are spiendid and have helped my eyes wonderfully, besides making my eyes strong.

ROBERT W. WEEKS,

113 Olive St., New Haven, Conn.

Movements of Mediums.

(A!l announcements and notices under this head must be received at this office by Monday to insure insertion the same week Mary L. French is open for engagements for 1889.

Dr. F. L. H. Willis is now residing at Glen-ora, Yates Co., N. Y.

J. H. Randall will answer calls to lectures on Spiritualism. Address, 229 Honore street,

Mrs. M. E. Aldrich, inspirational speaker may be addressed 55 West Exchange street St. Paul, Minn.

Mrs. T. J. Lewis, speaker and test medium, 205 Harrison Ave., Boston, will answer calls in the Eastern States. Dr. Rothermel may be addressed at his residence, 388 Clifton place, Brooklyn, N. Y., for consultation or engagements.

Mrs. Fannie Ogden, 618 Main street, Peoria, Ill. Trance, Test and Psychometric reader. Can be engaged for the season of 88 and 89. Geo. H. Brooks can be engaged for the months of April and May of '89. Address all communications care of The Better Way. Miss Josephine Webster, Trance and Platform Test medium, will answer calls for the fall and winter months. 98 Park street, Chelsea, Mass.

Dr. Delavan De Voe, the renowned auto-matic slate writer and magnetic healer, is now located at 208 W. Fourteenth street, St.

Dr. Dean Clarke may now be addressed at Denver, Col., and where he will be pleased to receive calls in the west for spring and sum-

Mr. J. W. Fletcher, lecturer and public test medium. Address No. 6 Beacon street, Bos-ton. Mr. Fletcher accepts engagements in New England only.

Henry H. Warner, inspirational and trance test medium may be engaged for lectures by societies within any reach of Cincinnati. Address in care Better Way. Mrs. Carrie C. Van Duzee, trance lecturer and medium, is now ready to receive calls to lecture from any point for public, parlor, or missionary work. Address her at Geneva,

H. R. Wardell, psychometric reader, clair-voyant and test medium. Address 206 Eleventh street, Louisville, Ky.

Miss Ida P. A. Whitlock will lecture and give psychometric readings at Pittsburgh, Ps., during the month of April, where she may be addressed.

Dr. D. M. King will respond to call for lec-tures and psychrometric readings, attend funerals and form new societies in Ohio, and also give dates for camp meeting engage-ments. Address box 45, Mantua Station, O. Mrs. H. S. Phillips is doing a good missionary work as a platform test medium at Trenton, N. J., Philadelphia, Pa, and surrounding towns and cities, and will occupy her cottage at Parkland during camp meetings at that beautiful summer resort. Address 563 Spruce street, Camden, N. J.

Mrs. Ida P. A. Whitlock, psychometrist, ill lecture and give readings at Pittsburgh, a. during April. She would like to make eek day engagements in the vicinity of the st named place.

Miss Lizzie D. Balley, trance lecturer and psychometric reader, is open for engag-ments. Reasonable terms. Address Dr. Thos. McAboy, 727 Twelfth st., Louisville, Ky.

Miss E. A. Viel, health st., Louisville, Ky.
Miss E. A. Viel, health and business medium,
216 West Fifty-third street, New York City,
will give advice in the above and read charscier according to the new science of solar
biology.

Miss Jennie B. Hagan, who is now lectur-ing for the Society of Union Spiritualists, will be giad to make week evening engage-ments in the vicinity of Cincinnati while in this State.

Miss Emma J. Nickerson lecturers at Springfield, Mass., until end of May. Address, 167 spring street. Sne lectures at New London 31st of March; at Haverhill 1st of April, and at Lynn 21st of March.

Miss Emma Nickerson has an engagement to address the Spiritualists of Haverhill. Mass., at Button Hall, at the anniversary exercises, April first, also at New London, Conn., March 31st, Lynn, Mass., April 21st.

Frank T. Ripley, the platform lecturer and

Frank T. Bipley, the platform lecturer and est medium, can be engaged for grove and samp meetings for June, July and August, anywhere by addressing him at Alliance, O., null April 29th; thereafter care of Banner of Light Light.

G. H. Brooks is engaged for October at Washington, D. C., for November at Cincinsti, O., December at Buffato, N. Y., and for the camp meeting season at Hasiett Park. For other engagements he may be addressed in care of THE BETTER WAY. Frank T. Ripley is engaged at Albany, N. Y., for Fabruary, and will be at Alliance, O., during March and April. Societies destring his services as platform test medium weekday evenings while in Ohio, may address him care Mrs. S. S. Rockhill, Alliance. Ohio.

Mrs. Sophronia E. Warner-Bishop may be engaged by societies for the balance of the season of 89, by addressing her either at Fort Dodge, Ia, or in care of H. H. Warner, 222 West Pearl street, Cincinnati, O. Would like engagements in Michigan, Indiana and Ohlo.

Miss Emma J. Nickerson, a graduate of the Detroit School of Elocution and inspirational speaker, is now open for lecture engagements. Improvises upon subjects presented by the audience, and reads psychometrically under favorable conditions. Address 123 West Concord street, Boston.

Helen Stuart-Richings lectures for the Anderson, ('nd.) Society of Spiritualists, the Sundays of April, and for the Dayton (O.) Society the first two Sundays of May, and will engage to give week night lectures or entertainments at contiguous points. Address P. O., Anderson, Ind.

Mr. Harrison D. Barrett of Meadville, Pa., is specially recommended to us as an inspirational speaker of unusual promise. He is ready to fill engagements upon the Spiritualist platform, and would be pleased to correspond with societies with a view to engagements.

Mr. W. A. Mansfield, the well-known slate writing medium who spent the summer at Cassadaga Camp, has returned to Boston to pursue his studies in the Monroe College of Oratory. He is now located at 566 Columbus Avenue, and will devote a portion of his time, afternoons, to the exercise of his gifts as a medium.

Mrs. E. A. Wells, lecturer and public test medium, will make engagements for camp-meetings in July and August to lecture or give tests, or both, and is open for lecture engagements for the month of April. Socie-tes desiring to make engagements address 990 Sixth Ave., New York.

to correct an impression fast gaining ground that J. W. Fietcher, the exposer of bogus spiritual phenomena and myself are the same persons. I have earnestly sought to uphold the banner of Spiritualism, and wish that the above gentleman should have the entire honor (?) of the course he is pursuing.

Yours, etc., John wm. fletcher, No. 6 Beacon street, Boston.

March 27, 89.

CINCINNATI MEDIUMS. Mrs. J. H. Stowell, Trance. Bates Avenue, gear Colerain.

Mrs. S. Seery, 34 Gest street, Trumpet and Slate Writing. J. D. Lyons, 188 Richmond street. Trance, Readings from Letters, Photos, Hair, etc

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451 W. Eighth street.

Mrs. Stewart. Trumpet and Independent Slate Writing 10 Addison street. Mrs. Laura A. Carter, Hawthorne avenue, Price Hill, Independent Slate Writer. Lavinia Knowles Douglass, Trance, Test and Healing Medium, 86 West Seventh st. S.S. Baldwin, Magnetic Healer and Developing Medium. 34 East Sixth street.



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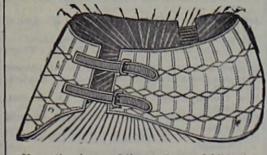
Sent by mail for \$1.10. State age and how long you have worn glasses, or send a 2-cent stamp for directions. Address B. F. POOLE, CLAIRVOYANT OPTICIAN, Clinton, lowa.

Mention this paper.

Fred A. Heath,

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Will give readings by letter, giving future business prospec's and other items of interest. Enclose \$1 00, lock of hair and stamp. Address DETROIT, MICH.



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others and is incomparable in its magical action and quick results.

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Magnetic Shields constantly feed the blood with warm, rich Fibrine; multiply the red corpuscles, polarize the iron and intensify the vivivic principle of life.

Whoever wears the Shields will take on awakened mental and physical energies which, in very truth, is to renew one's youth. Every Shield we manufacture is worth its weight in gold to suffering humanity.

humanity.

Good, sound, vigorous health is worth more than

worldly wealth, hence these Shields are invaluable, for these powerful Health Battries have no other place in life, or work to do, but to vitalize the blood and comjet sound health in all physical bodies. If you want good health and the cheerful happy days of youth, wear the Shields and know what Magnetic Polarity means.

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Her treatment, which has given her so much celebrity, removes all POISONS and POISONOUS GERMS from the system and speedily restores the patient to health.

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She can cure you at your home. She treats by letter. Charges low, Write for particulars and question-list. Inclose stamp. Address, MRS. DR. AUGUSTA SMITH, 3020 Easton Ave., St. Louis, Mo.

NEW YORK ADVERTISEMENTS

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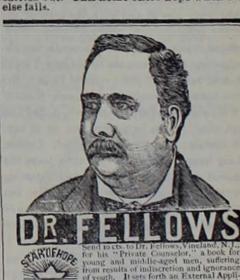
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Every Sunday and Wednesday Evening, at Eight o'clock. Also, Tuesday afternoon, two o'clock, 388 Clifton Place, Brooklyn, N. Y. Admission \$1.00. Medical examination and private sittings daily by appointment only

Magnetic Sanitarium,

Mrs. H. L. Woodhouse, Mgr. 232 W. Twenty-first st., New York, A retreat for the sick. Patients will be received for a single treatment or a day, or as long as required to complete a cure. Treatment strictly magnetic, and no drugs used. Patients permitted to be treated by their own physicians it required and their instructions carried out. This home offers hope when all also fail.



Inquiries are frequently received asking what we know about Dr. Fellows, of Vineland, N. J.. First, we know that he is a relia-PHILADELPHIA, PA. ble gentleman of rare professional skill, who has earned success by good work. Second that he fulfills all his agreements to the letter. Third, that he has performed cures of hopeless cases that in the olden time his skill would have been called miraculous. Fourth and last, we know him to be an honest man, and a staunch Spiritualist.-The Better

JUST PUBLISHED.

Size 26 by 36 inches, printed in highest style of Chromo Lithography in eighteen colors, from the celebrated painting by T. C. LINDSAY, owned by N. B. WOLFE, M. D., a prominent Spiritualist of Cincinnati, Ohio. The illustration represents the Hydesville Cottage by the light of the moon, and a train of spirits going to and fro between the cottage and the spirit world above. The effect is inspiring and charming.

edition of this beautiful picture, and to whom good inducements will be offered, may apply

Parties wishing to negotiate for the first

THE KREBS LITHOGRAPHING CO., Clucinnati, Ohio.

Mrs. Isa Wilson Porter (daughter of E. V Wilson) holds public circles Thursday even-ngs and Sunday afternoons. Admission 50 sents. Sittings daily from 9 a.m. to 5 p m. Parlors, S. W. cor. Race and Court streets, Cincinnati, O. ty-first anniversary of Modern Spiritualism, and includes God. "According to material- and intelligent communication had been established between this world and the next. We only ask for fair play and we are beginning to get it. A few years ago the Herald re-

SPIRIT MESSAGES

Given Through the Mediumship of Dr. G. A PEIRCE, Lewiston, Maine.

JOE BRACKETT.

Down where the cane grow, Massah, and the aligator and moccasin snake live is my home. I come here with negro who has friend in your city of ice and snow. I got bit by a snake in a cane-brake and died in an hour, or supposed I did, but Massab, I not yet killed. What makes me live? Negroes I saw cut in twain by cannon-ball in the war I see here. They tell me I'll find out where I am by and by. The canebrake dangerous place.

JOHNNY KING.

I am a little boy from Bradford, Maine. I had sore throat. It killed me almost to death. If this goes to Bradford, Maine, people there will remember; as I started off on a little journey only a few months since. I did not have any father or mother-I was an orphan boy the people told me. What am I now, mister man? Am told I am a spirit. What is that? Good day-bye-

SARAH ANN.

I am Sarah Ann, a nun of the Catholic Church in Rosedale, near Richmend, Indians, where we used to go to attend vespers and the rites of the order. And will tell you of the mortal, that this spirit communion is nothing new to me, and it is not to the fathers of the church, but the Holy See does not advise that it shall become a common matter amongst the populace, as it would take away all the veneration and support due to the labors of the priesthood loved me, but while I was gone to America, to civilize and Christianize the lower orders of mankind. This is its pretention. I have found spirit life very desirable; much more so than I expected. I can truly say I am very happy. Do not now have to be any priest's or matron's servant. I am free; can enjoy the beauties of nature-its flowers, music, birds, fields, woods and rivulets, and bask in the sunshine of God's and nature's love, all unmolested.

LOUISA VESTA ANGEL.

I am known on earth, or was as Louisa Vesta Angel. I lived in Montpelier, Vt. Was the daughter of Joseph Martin Angel. This was several years ago. I was drowned from the steamship Morning Star. The vessel took fire and we all jumped overboard. Some I suppose were saved by the boats. I had drifted almost to a boat, when something caught me by the leg and pulled me down, down. I do not know how far, for that was the last I knew until I awoke to consciousness in my father's house. How I got there I do not know; but a good male friend tells me I brought you here. I had forgot everything. I was twenty-six years of age and unmarried. Words cannot picture the terrible scene of that burning ship. Mercy, the anguish recurs to me as I visit mortality. I forget how long this all happened. If I read correctly it was in the month of September 1846. It does not seem to me to be that long ago but I read it so. Oh how my parents did suffer in grief. Seemed as though mother never could become reconciled; oh, she thought I was lost to her forever, she being a Presbyterian, and I a poor unrepentant child, who must in her opinion be doomed to hell and its torments, forever; But she was soon taught better, for she was taken suddenly sick with fever and remained just on the verge of immortality many days. At last her fever turned and with the turn of the fever consciousness returned also. Now. was my time. She had seen me in her unconscious state many times, but now I stood beside her bed in plain natural form. She saw me and says: "Is that you Vesta." Yes; yes; my darling mother, it is I; be not afraid; I am here with you to always to remain; your loving daughter, Louisa; I am happy, though sorry had to leave the mortal so soon, for I had many flattering prospects in view. My words were few, but it was enough for mother; she at once cheered up and became a contented happy woman. I had a beautiful home that I was taken from to this new life; but nothing of earth can surpass the splendor of the spirit spheres. They contain all of earth and unlimited beauty and wonders besideso rare with birds, animals, music, fields, forests, flowers and residences of advanced dress, appearance, and education makes a spirit born to this estate very anxious to become such. Thanks for this privilege, hoping for more opportunity in future.

MART WILLIS.

Of New Gloucester, Maine. I was an old, settler in this town. It has been nearly one hundred and fifty years since an Indian killed and scalped me while I was sleeping in my camp near the pond where a brook empties into the pond, that used to be known in my days of hunting and fishing as the Willis pond. I used to like to hunt Indians as well as bear, moose, deer, beaver, and coon. I had a good knowledge how to take any kind of wild game-Indians as well. Fact; I would go a long way to get a shot at a red skip, for It seemed to me, the way they acted then, there was nothing about them any more human than about a wild cat. The cat will pur and be good when it wants something of you; so would an Indian. Fact, the Indian got me, rifle, here with me. Also Uncle George Fisher and Grandfather Edward Lewis. As I shot gun, ammunition, and traps at last; but it came about by my being careless and you pull the throttle." . .- Ling a little too much Santa Crux rum. not hear the Indian

drove his tomahawk into head to the eye and I never knew any more on earth un-

Now I know. I do not blame the Indian for killing me, it was an even game. I should have shot him had I seen him. This Indian had been into my camp and was full of his flattering, or purring, hence knew just what to do to get at me to kill me. Since being in spirit state, have met this Indian many times, he is very proud because of his success. Had I been awake, he would not have dared come within gun shot of me. I notice there are animals here in the spirit spheres and plenty of red-skins. But here we have buried the batchet, and live altogether in peace. I often visit my old camp ground and take a look over the country. I see many changes since my

I was quite familiar with Queen Anne's Indian War; also the French and Indian War. Those wars led me to retire myself from the business into this secluded spot. I was formerly a Colonel in the English army, and left large property expectations in Celtringham, in that English country. I had gold and silver and jewelry in my camp, that is in the ground, or rather in a natural hole in a ledge or rock where I hid it. I think it may be there now, the gold and silver and the diamonds, but the parchments, deeds of my inheritance and commission and letters, probably have long ago decayed. That large property is mine now and belongs, all of it worth several millions to the Willis family.

I happened here by accident in my hunting excursions from the great lakes. I once loved an English lady and thought she on one of our expeditions, she married another man. Since that time had no desire to return to England, hence my life of a recluse. Now I am happy-so is the woman I loved. She is with me. Married the other man, from false reports of my death, got up by the design of her husband; who says, he loved her so admiringly, must wed her and did as afore stated. He as well as myself was once human. We are all friends now. Here he has implored my forgiveness not in vain. All nature is beautiful; this condition is nature, as much as any where. There is nothing to mar our comfort.

Given through the Mediumship of HENRY H. WARNER, Covington, Ky., by the guiding spirit, ITHAMAR.

ITHAMAR. We are approaching a dark hour in the history of our cause, but when the storm has passed on you will find the atmosphere purer. Oh, that we all, might take this thought with us into the lecture hall, seance room, into every place of spiritual entertainment; to bring with us the purest and sweetest thoughts. What has the question of politics to do with spiritual unfoldment of our natures? We want to rise bigher by the aspirations that will bring to us the grandest philosophy and truths of living. When we prepare questions for the rostrum, let them be such as serve to attract the deepest spiritual influences and not such as leave the medium sunk in the darkness of self-psychologized vaporings. Truth, and nothing but truth, is the demand on both sides of life. The spirit world asks you to co-operate with them, in guarding every channel through which flow the sweet waters of inspiration, lest they become defiled by treachery from without and within the ranks. It would e well for Spiritualists to be on their guard during the next six months, and guard well the strictest honor and earnestness of pur pose in honest investigation. There is an organized conspiracy afoot, with branches in every part of the country. It is the purpose of these conspirators to let loose a flood of the foulest abuse and slanders hoping to overwhelm us by its sudden and concerted appearance. But forewarned is forewarned.

MARTIN WOODFORD.

Good morning everybody. Am glad to come this morning and greet all the folks in this way. I used to live in New Ulm, Minn., Kept a store there at the time of the Sionx massacre; had left home and started for the Agency at Yellow Medicine when I was met on the road by three Indians, Little Man, Red Dog, and Running Wolf. They turned back and went along with me, talking quite friendly when Little Man stepped benind me and struck me with a tomahawk. I found myself outside spirits in all their superior excellence of my body and stood looking at it for a few moments, hardly realizing my condition; then my brother, Frank, who had been dead as you call it, for several years, came to me and brought me to where my boy, Bennie, and mother, Martha, were waiting for me. I have often tried to make myself known to my wife, Sarah, and the boys Alfred and Joseph. I say to them all, that I am with them often, and I am happy here now, as George has forgiven me. Love to all.

FRANK LEWIS.

Well, this is as good a time, as any for me to drop in and make a call on the people at home in Covington. I was an engineer on the L & N. Railroad, on No. 127. Was killed in a collision last year, near Nashville, and have been trying ever since to communicate with my people. Some of my people live in Covington, and some in Nashville. Want them to know that I am not dead but just as much alive as ever was when among them. I want my cousins Andrew and Mary Lewis to remember me and I want to thank them for their kindness to me. Jim, my fireman, is

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only locate elements in the earth; but tibility can by judicious cultivation be also on it; for instance, a person is largely increased. Psychometers are drowned or lost, by giving me some confined to no particular faith, or natarticles of clothing worn by said person,
I am able to find them, or can find a
horse by handling ble hold a horse by handling ble hold and a fold nent. and of all shades of religious horse, by handling his bridle, that is if belief. Prof. Denton considered four no other horse has worn it, can trace a stray dog by a lock of his hair, locate out of ten to be good psychometric suband describe a tree by holding an apple individual has perfect use of his facul-from the same, no matter how many ties in his highest intellectual condition, similar trees there may be around it, and also generally in his best moral condition. It is a dignified, independyet will point out every other tree of the same fruit; and in the same manner I rightly practiced, to the strengthening handle ore and minerals, each pointing and ennoblement of the character and per compass line to its home location mind. How does psychometry register as well as the brothers and sisters figuratively speaking, or rather its affinitive law of imputation or impressibility, attractions. If you have read Mr. Geo. when any two objects are brought in A. Bacon's essay on hidden powers or contact, the more sensitive becomes the elements of a new science, or Prof. more or less affected. There is a per Denton's lectures on the same subject, said, by which each substance affects you can readily understand the method environments, the theory being that and science by which I locate and its every object, animate or inanimate, has great value. If silver ledges came in bunches like radishes and turnips, the of this law are seen all around us. Illusaverage miner would go about it in the trations might be quoted from Professor right way to find them all, but as they do not come as strings of vegetables, the vast army of men engaged in the min ing industry which includes the search blue retards the vital activity of every for lodes, absolutely wastes one half of plant on which its shadow falls." its labor and an equal percentage of its cash. As a fact, good ledges occur singly. That is to say, it is a rare thing for two paying ledg-s to lie side by side. Of course there are seams and pockets close to a well-defined vein. My method reveals all without hit or miss. Bacon, ence of an object; subjective sensation you know, belongs to the Agricultural involves a mental change by which Department at Washington, and is a profound scientists. One eminent has says Chamber's Encyclopedia, 'that the said that he would woo, win and serve mind influences the bodily organs as the goodess truth, loyally and always, to action, and that conversely, impresno higher religion than truth. In striv- affect the mind and excite mental pering to outwork the social problems of the age, to betterment of social conditions, to get a clearer comprehension of operating causes, he thought that human experience in the development of new, yet practical truths, experiences that give a deeper insight into the springs of human action, and reveal scaled letter in the hands or on the foremore of the hitherto so called mysteries head. That it can be, has been demonof life than those that prevail; are factors which should be respected and welcomed by everyone who is positively interested in human advancement. Because a fact is not familiar to another it exists there is no question. It is it does not prove that it is not true. Their variety does not depend upon an- to which these senses may be cultivated other's nonexperience, not at all. It is virtually limitless, the revelations had been well-said that the establishment of any branch of science depends the phenomena of nature in any direcnot upon the views of the uninformed, tion, the more does he become contion, and almost without question, and which are usually at variance with the tigating the subject, is merely to assent demonstrated facts in relation to the subject, but the result of intelligent in- for knowledge, for, outside of mathevestigation. The world is not the same matics, said Arago, nothing is impossito all you know; some see and hear mind being so wonderful and mysteriand feel what others do not. There are those who are capable of seeing, hear-being so widely separated in its nature and feeling immeasurably more ing and feeling immeasurably more than the vast majority, you know that than the vast majority, you know that subject the rigid material spirit of as artists, musicians, statesmen, warriors-gifted individuals in every department of thought and action express exceptional excellence in their respec-tive phase of development, so sensitives mystery, for the explanation of which and psychic subjects express impressions which they alone are capable of experiencing and expressing. Without

scusation, nothing is felt. How many solve."

of our commonly received conclusions are accepted without commensurate investigation. Says Prof. Henry Reed. 'Happy would it be, if, whenever a Dr. A. W. S. Rothermel, of Brooklyn, mystery is presented to our thoughts. we did not reject it because transcending trist who has been astonishing the most our little knowledge, it happens to be sceptical scientists and other advanced undreampt of in our philosophy; happy minds of this country for the past ten would it be if we did not suffer doubts years, has developed this faculty to a and suspicions and the sophistries of a real geological phychometric science, sensualized skepticism to shut up the and for the last two years has made un- avenues of our souls instead of opening deniable and correct scientific tests of the door wide to give the mystery a his wonderful powers, and put them stranger's welcome.' The science of into practical use, as several flowing phychometry had its principles first unwells in New York State, and one oil folded forty years ago by D. J. Rhodes well and two gas wells in Peonsylvania, Buchanan, who has since published and don't think of business. Now, we Frank Smith's wonderful mineral well much concerning it. The word comes at New Richmond, Onio; Bronton's from phyche, soul, and mitram, measure, two new silver mines in Colorado, and literally signifying soul-measurer, being Johnson Co. and Sons fifty-eight new analagous to those words which signify mometer, etc. As a science and phispiritual teachers find crueifixion before

"Well, doctor, who are psychometers; what is psychometry capable of doing, headed, prominent features, long mus- and what are its methods of manifesta-

"All who manifest to any marked de-

gree a sensitiveness to influences, while many who naturally possess this power to a large degree have never thought to exercise or develop it, and "Well, my dear sir, I will give you all hence know really but little about it. I can relative to this science. I can not as well as mental, etc., and this suscepwomen out of every ten, and one man jects. Dr. Buchanan explains that the ent and natural process which tends, if manifestations? Agreeably with the petual emanation of influences, it is an aura which varies in proportion to Lewis, Prof. Draper, Prof. Hitchcock and many other recognized authorities. Even agricultural chemistry shows that every cloud which floats in the deep

> "How does psychometry manifest itself, doctor. "Though sensation which is defined to be 'the perception by the mind of a change wrought in the body.' There is objective, suejective, and created independent of any present object, reflex sensation. The first requires the pres act a sensation is 'it is through the instrumentality of the nervous system, sions made upon the organs of the body, ception through the same channel.' The application of the impressibility of mind to the delineation of character, then, evokes the real man. Thoughts Though it may be difficult to believe strated thousands of time, while the potentiality of the hand writing, a lock of hair, a ring, or a bit of wearing apparel as an embodiment of psychic influence, may be difficult to accept,-that through our senses that we cognize the world around us; and as to the extent the imagination. The more one studies To affirm therefore, that this or that cannot be true without first fully invesone's ipse dixit,-to substitute ignorance

ble. Prof. Buchanan, speaking of man's

material world, so he who brings to this

will find himself unable either to per-

ceive its phenomena or to detect their

causes. Every moment of conscious

"Well, doctor, what do you propose to do with thousands of similar and yet more (if possible) facts? Facts clearly traceable to the same law, that of causation, the law of imputation and impressibility by contact or proximity iuvolving the nervous sensibility of the individual; facts that are -cattered throughout the civiliz d world?"

'My dear sir, do what philosophic and scientific minds do with other facts in other departments; systematize, pacify-verify, them; for in these facts you have the basis or elements of a new science. But you will please excuse me. Prof. Bosworth is waiting. Really I am behind time. You see, when I come en rapport with a mind that seems interested, and able to digest some of these grand truths, I like to try and explain are going to see Hatsfeldt's latest improvement in his smelter. Ob, I am in the mining business now, head and We have some of the richest ores of lead, antimony, tin, silver and bismuth in that new Arkansas mining region that have ever been discovered, they say. Prof. Bosworth is the assayer who accompanied me, and with his ten or twelve years experience in the Rocky Mountains and Mexico, says that he never saw such immense leads and deposits. I suppose we will dispose of an interest in some of the fifty eight claims we have located and opened, or rather some of them did not need opening, as they protrude way above the surface on the sides of the mountains. There are solid bodies of ore there that in sight couldn't be worked out, (without going down, understand) in the next well fifty years at least, so you see I am putting my psychometric powers to practical use; now after ten years of careful experimenting and developing. If capitalists were all thorough scientists so they could understand how and by what laws I locate different elements, you would have plenty of natural gas for manufacturing right here in the city, as they would not then hesitate to employ me or give me a reasonable interest in it when it was struck. I have taken several observations since my arrival and find very fine strata very close to the boundry lines of the city. But, sir, you must excuse me, as I am ust making an examination and locating a pocket of brittle silver in the silver mine of Colorado."

"But you are not there, how can you do that here?

"Why, sir, the specimen brings me in rapport with all pertaining to lead or veius of said mine as sforesaid, I point out other indications of the same. Good

Tue professor showed me specimens of ore from Arkansas, which to my inexperienced eye looked exceedingly attractive, at least it was nearly all metal, and harldy a particle of stone or quartz to be seen.

The head office and address of Dr. Rothermel is 4 and 6 Warren street; rooms 8 and 9, New York.

Written for The Better Way.

Our Tribute. BY S J. W.

[Air-Sweet Bye-and-Bye.]

Sweet spirits a welcome we sing From our hearts will chase every care, And our tribute of song we will bring To our loved ones who dwell over there.

CHORUS.

Over there, over there, In there bright happy home over there, Over there, over there, We shall join in their songs over there.

Thy presence our joys shall renew, As thou comest from lands bright and fair, While our hearts ever loving and true

To the loved ones who've passed over there.

Over there, over there. greeting and welcome we bring. And with thee, our loved ones, we will share Till we reach that bright mansion of rest With the loved ones who dwell over there.

Interplanetary Communion.

Over here, or er there.

We bave watched with divine interest the ultimation of that Divine Power which is called electricity. We see many who are standing in open astonishment at this manifestation of its power, having proof which cannot be doubted that they can actually converse and hear the sound of each other's voices by means of that great Central Force called electricity. Let me breathe to your outer ear, that this manifestation of its power is only the beginning of the glory that is to follow; for verily I repeat and reaffirm what I have spoand emotions become as an open book. ken in the past, viz : that the day shall come upon your Earth plane when the that one's character may be correctly little stars (planets) that ye see shall be translated or delineated by another, from holding an unread, it may be a you, and it shall be demonstrated that they are worlds, full of real and living beings, who shall prove themselves to be companions for those upon the Earth. It is but a short state or time longer that we have to work upon the boundary line of time, arranging our focuses here and there; and when this work is accomplished, the power will be given, and along with the power means will be provided for the annihilation of what you term space; and then the sister friend or brother spirit that lives on the other side of your Earth shall interchange not signs but sounds with you; and the voice and language shall be heard. And when we shall have gained this power over the mighty mechanism which we have to use upon your Earth plane (and we will tell you that the same interest is being manitest and operations are going on in the planetary worlds around you) this crowning re sult will follow, that messages and com-munications shall come through the atmosphere (bidding defiance to time and space), and friends dwelling on those sister planets shall commune with you on your Earth. They will tell you of the knowledge, the customs, and the loves, of those who live on the planets, and these shall be brought to your Earth by the audible sound. All this and more shall come to reas by the

and more shall come to pass by the same power and process which we are now using upon your Earth in your own time. The re-ults follow from the

action and power which is possessed by the Great Electrical Angelic Band, of

whom so much has been spoken in your outward hearing.—Oxley's Angelic Revelations, Vol. IV., p. 224.

MEETINGS.

Secretaries of Societies are Respectfully Requested to Send us Brief Reports of their Meetings .- ED. B. W.

Cincinnati, Ohio.

The Society of Union Spiritualists, of Cincin anti, hold meetings at G. A. B. Hall, 115 W. Sixti street, every Sunday morning at 10:43, and Sunday evening at 7:45; also Wednesday evening of each week, to which all are made welcome.

The Lyceum for children and adults meets at G A. B. Hall, 115 W. Sixth street, Cincinnati, every Sunday at 10 A. M. All are cordially invited.

Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half-past 2 r.s. at the American Health College, Fairmount.

Boston, Mass.

1031 WASHINGTON STREET—The First Spiritualist Ladies' Aid Society meets every Friday. Private scance, for members only, first Friday in each month. Public meetings every Friday evening at 7½. Mrs. H. D. Torrey, Secretary.

BANNER OF LIGHT CIRCLE-ROOM, No. Bosworth street—Seances are held every Tuesday and Thursday afternoon at 3 o'clock promptly Admission free. For further particulars see notice on sixth page. L. B. Wilson, Chairman.

BOSTON SPIRITUAL TEMPLE, Berkeley Hall -Lectures by able speakers Sundays at 10% A. m. and 7½ P. m. Bichard Hoimes, President; Albert F. Bing, Secretary; O. L. Rockwood, Corresponding and Recording Secretary.

FIRST SPIRITUAL TEMPLE, corner Newbury and Exeter streets—Spiritual Fraternity Society will commence its public meeting Sunday, Oct. 7 The Temple Fraternity School for children meets at 10½ a.m.; afternoon services at 2½, and Wednesday evening social at 7½.

SPIRITUALISTIC PHENOMENA ASSOCIA-TION, LADIES' AID PARLORS, 1031 Washington street—Sunday meetings at 2½ and 7½ r.m. Solicits correspondence from mediums everywhere, through hom interesting phenomena may occur, suits r a public platform. J. H. Lewis, President. COLLEGE HALL, 34 Essex street—Sundays at 10% A. M. 2% and 7% P. M. Eben Cobb, Conductor,

EAGLE HALL, 616 Washington street, corner of Essex—Sundays, at 2½ and 7½ r.M.; also Wednes-days at 8 r. m. Able speakers and test mediums Excellent music. Dr. E. H. Mathews, Chairman Berkeley Hall, Berkeley street.—The First Inde-pendent Club holds lectures every Sunday at 3 p.m. F. V. Fuller, Secretary.

Wells Memorial Hall, 987 Washington street.—
The Independent (lub meets every Wedn-sday at 2
p. m Seance, followed by swing-crele. Supper
served at 6 p m, followed by entertainment J.W
Fletcher, Grand Master; Mrs Ada Simmons, Treasurer; F, V, Fuller, Secretary.

Ladies A'd Parlors, 1031 Washing'on street.-

America Hall, 724 Washington street -Sprvi Chelsea -Spiritualist meetings are held in Pil-grim Hall, Odd Fellows Building, each Sunday eve

ning, at 7½ o'clock. Cambridgeport.—Meetings are held every Sunday evening at Odd Fellows' Hall, 548 Main street. H. D. Simons, Secretary.

New York, N. Y.

The American Spirituali t Alliance meets at 219
West 42d street, New York City, on each alternate
Wednesday at 8 p m.

SA All Spiritualists are cordially invited to be
come connected with THE ALLIANCE—either as resident or non-resident members—and to take ar sctive part in its work.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members,

NELSON CROSS, Pres dent.

J. F. JEANERET, Secretary, 44 Maiden Lane, N. Y.

Columbia Hall, 878 6th Avenue, between 49th and 50th streets.—People's Spiritual meeting. Services every Sunday at 24 and 74 p. m Mediums and speakers always present. F. W. Jones, Conductor Arcanum Hall, 57 West 25th street, N. E. corner.

6th avenue.—Meetings of the Progressive Spiritual-ists are held every Sunday at 3 and 8 . . m. Reliable speakers and test mediums always present in spirit phenomenal gifts. Prof. G. G. W.Van Horn, Con.

Adelphi Hall, corner 52d street and 7th avenue,— First Society of Spiritualists holds meetings every Sunday at 11 a. m. and 7% p. m. Admission free. A General Conference will be held every Monday O West 36th street, at the residence of Mrs. M.C. Morrell.

Newark, N. J.

The People's Spiritual Fraternity holds meetings every Sunday evening at 7 o'clock at 139 Con-gress street. Mrs. G. Dore, Secretary.

Philadelphia, Pa.

The Second Association of Spiritualists, of Philadelphia meet every Sunday at 3 P. M. at their church, Thompson Street. Seats free. Public invited.

T. J. Ambrosia, President.

Cleveland.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1.—
Meets every Sunday at 10:45 A. M., in G. A. R.
Hall, 170 Superior St. Spiritualists and Liberalists earnesly invited to send their children and the public cordially invited to attend FREE. E. W. G4ylord, Conductor.
Spiritualist Meetings, Memorial Hall, 170 Superior street. Every Sunday at 7:30 p m.
Children'e Lyceum every Sunday at 10:45 a. m.
E. W. Gaylord, Conductor. Friends and public cordially invite!.

dially invi el.

The Spiritualists' Progressive Thought Society meets every Sunday at 2:00 p. m. in Probeck's Hall Franklin Avenue. Admission free.

Toledo, O.

First Alliance of Progressive Thought meet every Sunday in Clark's Hall, Cherry street. President, J. B. J. nson, 2018 Locust street; Secretary, W. M. Smith, 949 Dorr street.

Chicago, Ill.

The Chicago Spiritual Fraternity hold public meetings every Sunday at 3 and 7:45 p.m., at Kimball Hall 247 State street, cornel of Jackson. Rev. Messes Hull, formerly a noted Advent minister, and one of the best biblical scholars living, will conduct the services the four Sunday in January. Seats free. All are invited. S. M. Biddison, Sec. Avenue Hali, 159 22d street. Children's Lyceum Sunday, at 1½ r. m. Spiritualists and Mediums Meeting, 3 r. m. Mediums' Receptions, first autthird Tuesday evenings. Society Sociables, second and fourth Tuesdays in each month.

The Young Peoples' Progressive Society of Chicago, hold services Sunday morning and evening it their hall, Wabash Avenue and 12d street, at 10% and 7%. The best speakers and mediums are always engaged.

Peoples' Spiritual Society meets at 116 Fifth Ave. every Sunday at 2:3) P. N. All are made welcome who visit Chicago. G. L. S. JESTFER, Pres. Brooklyn, N. Y.

Johnston Building, Flatbush avenue, corner of Nevins street.—Brooklyn Progressive Spiritual Con-ference every Saturday evening at 8 o'clock, Troy, N. Y.

Progressive Spiritual Association No. 2, meets at Star Hall, corner of Third and Fulton streets, (en-trance on Fulton) every Sunday.

Albany, N. Y.

First Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 10½ a.m. and 8 p. m. Admission free. Ladies' Ald meets at the same place every Friday at 3. p. m.; supper served at 6. p. J. D. Chism, jr, Secretary.

Brockton, Mass. First Spiritualist Ladies Aid Hall, Bay State Block 57 Centre street, Meets every Wednesday at 2 p. m. Sundays, lecture at 7 p m. Mrs. M. H. Fletcher, Pres.

Brockton Spiritual Instructive Lyceum at 1,15 p. m. every Sunday. T. H. Loring, Conductor.

Peoria, III. At Union Hall, 430 Main street. Services each Sunday evening by Mrs. M. T. Allen, instirationa and trance speaker; commencing promptly at 71/2. Seats free.

Chattanooga, Tenn.

First Spiritualist Society meets in Odd Fellows Hall, Market street, every Sunday at 7:30 p. m.. M. D. D. Higley, President; J. Seeman, Treasurer; J. W. Poyner, Secretary Geo. A. Fuller, M. D., Regular Speaker.

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sick.

Partial table of contents of March 1:
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"The Editor's Dream," (illustrated.)
"There are Only a Few of Us Left." (illustrated.)
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CHAPTER XIII.

MRS. MULBERRY FLYNN. It was probably quite ten o'clock when they repaired to the drawingroom, where several others, who had not been asked to dinner, but who came to join the seance, were waiting. Among the number was Madame Le Terre; pale, quiet and interesting, and anxiously waiting the important demonstrations of the evening. She had fought quite a battle with herself, first deciding absolutely not to attend, and inquiry. then ordering the carriage, dressing and setting forth. To her, the company

"I am so grateful for your remembrance of me, and your kindness," was the earnest reply

"Let us sit for a few moments; be seated, I pray; the gentlemen are still Mulberry Flynn as they both sat down near to each other.

"No; and yet yes. I was with the Duchess at Nice, and Herr Paulus entertained us, and-and once I was at a meeting in Paris, but it was all so wonderful I could not understand it?"

"You have much to learn, my dear, of this power. In Scotland my sister, the Lady Mulberry, who is greatly opposed to these things, has a servant who has similar powers to these mediums; it ought to be studied more than it is, and I am doing my little work in a quiet way."

"Who is the medium through whom results are to be gained to night?" asked her guest.

"Mr. Charles. This is what is called a dark seance; we all sit about a table, and the lights are put out and everybody joins hands, and then the things happen."

"Are the things that occur like what Herr Paulus offers?"

Not in the least; that is, I think not, -I have not seen him. Marie has twice in London-but I could never secure him. He is not easily induced to go out unless he is inclined. His manifestations are of the higher order, and less of the earth. Yet Mr. Charles is always interesting. Ab, there he is, which I have had especially arranged."

"Which one is Mr. Charles; that short man with that beautiful blonde-is he her hostess. "Why, he is not the least like what I expected-that is-I mean, he is very unlike Herr Paulus."

"He is not an adept; or if he is, he light. n't know it which amounts to much the same thing. In fact, he seems to forehead," she exclaimed. understand little if anything of his own powers; all he does is to sit still, and the things happen-which sometimes are mystifying in the extreme. Have you ever met Prince Malcolm De Storms, Madame? There, he is sitting quite alone. I shall be happy to present him," and without waiting for a reply, she motioned the gentleman who was large acquiesence, and as he advanced, Mrs. the rest of the evening. Mulberry Flynn with feathers, bows and wrinkles all on a quiver, presented the table," exclaimed Lady Augusta. him to Madame Le Terre, saying:

"Is that you, Peter, dear Peter?"

"You must tell her of your experiences, Prince, as she is yet only a

have not heard or seen much? No? Well-it is most extraordinary. I am myself just from Paris, and saw some things that I shall not soon forget."

"Indeed," politely responded Madame Madame Huet with results not easily forgotten," and she almost shuddered as she recalled the circumstance.

"Oh, yes; I have seen Madame Huet. but it was Herr Paulus I saw, and whom I half expected to see here to-night."

"Herr Paulus!" "Yes, he suddenly appeared in Paris, and astonished everybody. Here is what he did for me-" and the Prince took an elaborate card case from his pocket and handed acard to his listener -"you see on one side my own name; it was my visiting card. We were sitting in the drawing-room when he came in and were speaking of him. The Duke made some indiscreet remark, which he may have overheard; of that I cannot say. When he turned to me and asked the response.

When he turned to me and asked the response.

Whereupon the company as by one where lighted it to him. He held it aloft for a few moments, and then placed it under a

card receiver on the table. His face

changed and he seemed likely to faint, Written for The Better Way. when in a deep voice he uttered these words, 'See for yourself,' and as I raised the plate there was my card with this beautiful face upon it."

Madame looked intently at the card and sure enough, there was a delicately drawn face of a beautiful woman with strange, smiling eyes.

"Do you recognize this face, Prince?" she asked after a moment.

"You shall see," he replied, and opening the locket he wore on his chain, showed a face in ivory, exactly like the one on the card and added as he did so, 'It is the face of my dear mother."

"How was it done; do you understand

"No; when I asked how it was done he answered, 'Let those who doubt ex-

made happy by the sight.

of all bymns.

an adept?" asked Madame Le Terre of and to gradually develop until a large turbaned head and face appeared.

> "There is John King, the leader," whispered Mrs. Mulberry Flynn in de-

"Now Bromley, don't argue; but do as you are told; if you move and fidget

quite shook under his weight. "You the table had grown brighter and the have not heard or seen much? No? wonderful face of John King too was still more plainly visible; a deep voice issued from the shining lips, and said: "We thus try to teach those who will

learn in no other way; if we return, we prove the law that all live after death Le Terre, not knowing exactly what to say. "I was in Paris a short time ago, at the Duchess Du Mar's, and we visited Madame Huet with results not easily

Madame Huet with results not easily

Then a volce bissed into her early the same and may do likewise," and then disappeared through the table. This was followed by silence and the Madame Le Terre felt a slight tap on her shoulder. She shuddered but said nothing.

"It was the voice of one in misery-

a chance to reply.
"Yes, I want help—where can I get

poor distressed woman.

Augusta.

"Is he? • Then we will make a break and have some wine," said Mrs. Mulberry Flynn. "Mr. Charles, are you awake," she continued.

"Oh, yes; I am myself, thanks," was the response.

thought rose, the candles were lighted and they were soon at the side board getting ready for what was yet to come.

The reasonable, half-minded man will consider such exposures for the quid proquo is anything against Modern Spirit ualism; it can survive all such and will.

My attention is called to the article in your last issue on "Exposures of Spirent low financial condition; everybody the spiritual facts in the case. There are those also who know that

And so it happened that Madame Le claimed exposures of the materializing And so it happened that Madame Le claimed exposures of the materializing
Terre went to the seance room on the arm of Prince Malcolm, preceded by quite often the seances of Mr. Bridge they were those they represented to be. Mr. Charles, by whose side walked the beautiful Lady Augusta and the rest of own corner of the room, and was satisfied by the corner of the room. over their wine, and we can get a little acquainted. Have you ever attended any of these sort of seances," asked Mrs.

The condemped as being of the low lowly:

The gentlement are still beautiful the company, all of high degree, followed in order. Strange to think of, is any of these sort of seances," asked Mrs.

The gentlement are still beautiful the company, all of high degree, followed in order. Strange to think of, is said so over his own signature in Bridge's record-book, and wrote him up seconds, and wrote him up a perfect physical body subserves the evil powers, and tends to destroys both spirit at, condemned as being of the low lowly; in the Banner of Light. I know myattracting to itself the flower of the
British Empire, and holding a sway

The Banner of Light. I know myseconds, she said:

Now you know it
is I." The test was complete, for in
earth life she was fond of crocheting
that his exposing effort does not touch
before departing this life. greater than social distinction? Minis- any more than the Fox girls fall from before departing this life. ters of God have declared that the gates grace, touched their early manifestaare closed, and that none but the evil tions, and I am sure of it as I am sure most convincing ever held in this sechave the power to return, yet the dying of anything of which I am positive. If tion. Yours for the truth, continually speak of the presence of I should state my reasons in detail, anyangels and pass on to their reward, body would say I was justified in my strong statement if I was telling the Scientific men declare that matter truth. I do not say all his manifestadoes it all, until convinced like Crooks and Wallace of the world's to-morrow. many of them. I do not believe in his the sick; if they had not their business "Verily hath the Lord chosen the fool- etherial forms. I have no doubt he lowing: ish things of this world to confound supplemented his real manifestations the mighty." I do not suppose of all with dark and fraudulent ones, but I this company, the thought of an im-mortal existence was paramount; one festations were spirit phenomena; all a pleasure, but a duty that I owe, not to or two perchance were inspired by a may have been, but since he has fallen desire to know, the majority had come from grace, I do not, as I did, give him and physical condition during the past to "see" something which eluded their the benefit of the doubt, but I do say he year. In the early part of the year 1883 grasp and fascinated their curiosity be- was a genuine medium, and may have my nervous system became very much cause of its very complexity. They all been for all. I should not believe him affected, so that I was unable to sleep seated themselves about the table, and now in his exposures when he says he the lights were put out; Madame sitting was a fraud any more than I would be nights in succession I was unable to between Mr. Charles and the Prince, lieve the Fox girls' statements that close my eyes, all of which was reducand after joining bands, they began to they were frauds. I would rather be- ing my physical powers and also affect written me of him, and he has been sing; but, by the way, a part of the lieve that they and Bridge, too, were church service or the literary text- frauds now, and from pecuniary neces- and weaker each succeeding day, and "Nearer my God to thee," the rich sity rather than they were frauds then, during all this time I was seeking the voice of the Lady Augusta leading the and I know I am right and can say with various patent medicines, and consultothers in the measures of that sweetest T.W. C. "that Bridge's testimony against could find in Michigan and northern Spiritualists is of no value," and also Minnesota, but of no avail; and finally Madame felt herself trembling in spite with T. W. C., when he says, "Yours for I was advised, to cross the continent and the Lady Augusta; so we shall soon of all she could do, but she determined the truth, whatever it is, or wherever it and in October I took a trip to Puge begin. We are to 'sit' in the library, not to say one word if she could help leads." This would be a good ending, having received little or no benefit herself. Soon a dim light was seen in but I wish to add a word or two more from my journey. what appeared to be the centre of the of the same tenor and include the welltable, upon which every eye was fixed, known exposer, Warren Lincoln, or whatever other name that he now sails

posing Spiritualism when he rode at ing and urging me to try the magnetic times both horses, I was invited by a healer of Maquoketa, Iowa. I finally friend to attend a private seance, when a dozen or two of persons attended. I diagnosis of my case. This was Nov. Mr. Charles' deep breathing could be distinctly heard, and Lady Augusta and I am glad I did. When the medible latter date up to and including Dec. 4th, I did not sleep, all told, twendered to the latter date up to and including Dec. 4th, I did not sleep, all told, twendered to the latter date up to and including Dec. 4th, I did not sleep, all told, twendered to the latter date up to and including Dec. 4th, I did not sleep, all told, twendered to the latter date up to an and I am glad I did. said, as if speaking with regret: "Mr. um came in and took his seat at the ty minutes, at which time my mind Charles is in a trance; let no one move." side of the table, that had many things and memory had become so weakened, "And why not?" asked Lord Brom- on it that the spirits were expected to lear twisting about providing abo ley, twisting about nervously in his use, I saw that the medium was Warren the verge of insating, the arrival of the first month's medireason to remember me, but I had not seen him for five or six years, and he and plethoric on the opposite side of it will spoil the seance," was the answer had found it profitable to expose Spiritthe room, to come to her. He smiled which reduced "milord" to silence for ualism. I was not well known at this scance, and for fear of being recognized "Someone is pulling my feet under he table," exclaimed Lady Augusta. "Is that you, Peter, dear Peter?" hand partly over my face and my eyes open wide; the light was turned down low so that I could eas ly keep incog. A little squeaky voice in the air His manifestations were superb; everywhispered "yes. yes," at which every one was delighted, and I saw plainly, lady laughed. By this time everybody and to my surprise, that his manifestanovice."

"Oh, Madame, I shall be most happy; may I sit here?" he graciously said as he sunk into the chair beside her, that

"And the every object of the recommend of the real of the room—and of the room—a relate them, and I said to him, Mr. Lincoln, you are a medium; now why on earth do you go around exposing Spiritualism when you are so good a medium? He said, "this is Mr. Wether-bee, ain't it? I did not recognize you before." He said, I am the best medium in the country, but I can't earn my ex-pences as a spiritual medium. I am an exposer only for the dollars and cents, nothing else. Why, Mr. Wether be ferre left a slight tap on her shoulder. She shuddered but said nothing shoulder. She shuddered but said nothing. Then a voice hissed into her ear, "I am in hell; pray for me, Adele."

"What was that, Madame?" asked the Prince.

"I are a the voice of one in misery."

"I are a the voice of one in misery." in my pocket. Yes, says he, "I am wholly for the dollars and cents, and who wants help," whispered the kindly wholly for the dollars and cents, and voice of John King, before Madame had exposes fetches them, but Spiritualism don't; that is why I don't act as medium; but one thing, Mr. Wetherbee, I it? Who will give it me?" hissed again the same voice in Madame's ear.
"What shall I do?" exclaimed the evening, but I do what I do wholly for or distressed woman.
"Pray for a soul in hell," was the anterest the follows and cents and that is what the follows are considered to the follows and cents and that is what the follows and cents and that is what the follows are considered to the follows and cents and that is what the follows are considered to the follows and cents and that is what the follows are considered to t

can say more is the pity, but certainly no reasonable, fair-minded man will

JOHN WETHERBEE.

The Phenomena. To the Editor of The Better Way.

One of the most interesting reances for materialization ever given in the and feel the necessity of organization, and itualism," particularly to the reference state of Indians, took place at Hartford strange to say, a people less numerous of Chas. H. Bridge, who figured in the City a short while ago through the me- than we are, have organized and are show at the Globe Theatre, as an ex- diumship of Mr. Charles Winans of power in the land-honored and respected poser. It makes me incline to say a Edinburg. Some twenty-five or thirty few words on exposures that do not materialized forms walked out amongst expose. No matter what the Fox girls the sitters and would take their friends may say to-day in exposition of the ism by the hands and lead them up to the for the sake of the dollar in their pres-cabinet, where they were invited to be unlists.

Charleston, S. C. seated on a chair placed there for that whose opinion is worthy of attention, purpose and held converse from five to knows they were mediums for spirit ten minutes. Besides giving their names manifestations, and everybody knows correctly, they would relate incidents also that this late admission of traud from the past earth life as proofs of their it; did he not explain?" was the excited for forty years is a put up job, and so identity. One gentleman present had practically has no intrinsic bearing on his spirit wife come to him, lead him to the cabinet where she could gather the strength needed for conversation, and

Everyone present pronounced the phenomena genuine and was one of the

Muncie, Ind., March, 1889.

The Medical Law.

The old doctors have obtained a law

ANOTHER MIRACLE. Dr. A. B. Dobson, Maquoketa, Iowa This restless and sleepless condition continued to that extent that many ing the mental; in fact, the whole structurewas gradually becoming weaker Sound, returning home about Nov, 1st

Upon returning home I again consulted an eminent physician, who informed me that nothing but temporary relief could be afforded me; and thus I went on until about Nov. 25th, when a In the early part of his career of ex- friend, hearing of my situation, brought consented, under protest. Lincoln; there were reasons why I cline, Dec 5th, I had about fully made should know him and he would have up my mind that my case was hopeless and my restoration doubtful in the ex-treme, as it had baffled the skill of the most eminent physicians in different sections of the country. I commenced your treatment on Dec. 5th, and ere l by Lincoln, I kept semi-incog, my had taken the first month's medicine, l could readily perceive a marked change in my mental and physical condition, and before the second month was ended and before the second month was ended to my surprise, and that of my friends, I regarded myself fully restored, both mentally and physically, to as good a degree of health as I have enjoyed in twenty years, and for the same I ex-press my heartfelt thanks to Dr. Dobson, the magnetic healer, of Maquoketa, Iowa, to whom I am indebted as the

restorer of my health. Very respectfully, SAMUEL MAFFETT. Muskegon, Mich.

Boston Notes.

Dr. J. C. Street, the occultist and traveler, has returned to Boston. Address for summer and autumn, 6 Beacon street.

Mrs Leslie lectured in New Bedford, Mass., March 24th; will speak in Cambridgeport, Mass., April 7th. Address Lecture Bureau, 6 Beacon street.

Mrs. Kate S. Stiles spoke to great acceptance berkeley Hall, Sunday, March 24th. She can be engaged for the autumn. Address Lecture Bureau, 6 Beacon street.

Rev. E. B. Fairchild, the noted Unitarian minister, can be engaged only through the Lecture Bureau, 6 Beacon street. He is a fine speaker, and will attend funerals and mar-riages.

Lecturers and mediums desiring engage-ments, East or West, should join the inde-pendent Lecture Bureau and have their en-gagements made for them. Best advantages off-red, etc. John Wm. Fletcher, manager, 6 Beacon street.

Mr. Frank Algerton, the boy medium, will lecture in Springfield, Mass., Marca Sist; in Berkeley Hail, Boston, April 1st; in Haverhill; April 7th; Marbiehead, April 1st; in two Sundays in Salem, Mass; last two in Lynn. Can be engaged for camp meetings and Autumn months. Address 6 Beacon street.

Mr. John William Fletcher lectures in Brooklyn, N. Y., April 20th, morning and evening, at Conservatory Hall; in the afternoon. Adelphi Hall, New York city, Wednesday evening; same place with "Historical Spiritualism", and the great views; April 11th, Philadelphia; April 14th, Cambridgeport, Mass.; April 21st and 23th, Norwich, Conn.; May, Providence, R. I. Mr. Fletcher will not attend any camp meetings, with the exception of appearing one Bunday at Parkland, Pa. Address for lectures, etc., 6 Beacon street, Boston, Mass.

Written for The Better Way Organization.

Every Spiritualist desires to progress -and we, quite the reverse. I would suggest the masonic system, namely: invite all Spiritualist societies to send delegated to some centrally located city and there in convention create a united body of Spirit-

[There will be no trouble about calling a convention as above suggested, but what to do when in session is as the yet great unsolved problem -ED]

What a wonderful state of existance universal intelligence must be? Was man wrong when he intuitively denominated it as all-knowing, all-powerful and ominihe answered, 'Let those who doubt exwere all strangers, and until Mr. Mulberry Flynn came up, she felt quite isolated.

"My dear madame, for it is Madame Let Terre, the Duchess' friend, is it not?' I am so charmed that you should come," exclaimed her hand.

"I am so grateful for your remem
"I nature of man is an unalloyed essence of

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corded to it. In this particular there is

Come sto-morrow and bring the sittle ones. If you have no little ones, brind 86 West Seventh Street, CINCINNATI, O. those of your neighbor.

CINCINNATI

AND EVERY

SUNDAY MORNING

OF APRIL, 1889,